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ABSTRACT

The Navajo bilingual-bicultural social studies curriculum for grades 5-8 contains six chapters of Navajo history. The chapters trace Navajo history beginning with legends of the first Navajos and life in Dinetah and continuing through early contact with the Spaniards, conflict and defeat at the hands of the United States government, and the establishment of the reservation, to the changes taking place today. The bilingual chapters are presented with the Navajo text above and the English below, and are illustrated with black and white maps, drawings, and photographs. Following each chapter is a Navajo-English vocabulary list. (SB)

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Dinétahgi Łahgo Áhoodzaa — Diné Bahane'

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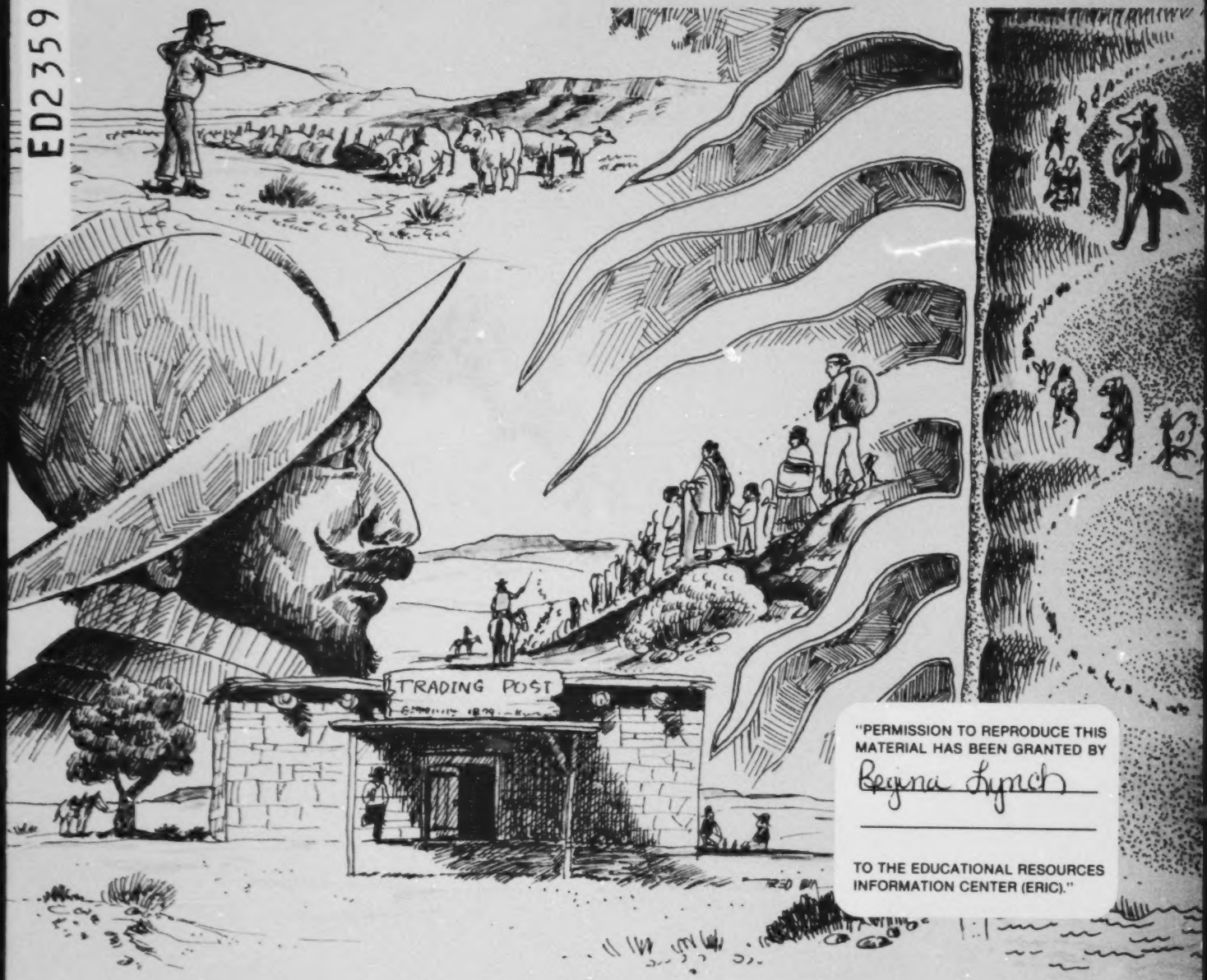

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Navajo Changes — A History of the Navajo People

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FIFTH–EIGHTH GRADE NAVAJO BILINGUAL — BICULTURAL
SOCIAL STUDIES CURRICULUM

Dinétahgi Łahgo Áhoodzaa — Diné Bahane'

Navajo Changes — A History of the Navajo People

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TITLE IV-B MATERIALS DEVELOPMENT PROJECT
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English Text by
Stephen Wallace and T. L. McCarty

Navajo Version by Marvin Yellowhair
Editorial Assistance by Regina Lynch

Illustrations and Graphics by

Fred Bia
Andy Tsinajinnie
Hoke Denetsosie
Clifford Beck
Photographs by Robert A. Roessel, Jr. and Fred Bia

Navajo Curriculum Center
Rough Rock Demonstration School
Rough Rock Arizona 86503

ROUGH ROCK SCHOOL BOARD: Emmett Bia, Ernest Dick, Wade Hadley, Billy Johnson, Jim Phillips; Jimmie C. Begay, Executive Director.

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NAALTSOOS YEE HADÍT'ÉHÉ

Table of Contents

I. T'ÁÁŁÁ'Í GÓNE' DAHSHIJAA'ÍGÍÍ — *CHAPTER ONE*
Ák'tse Diné — *The First Navajos* 3

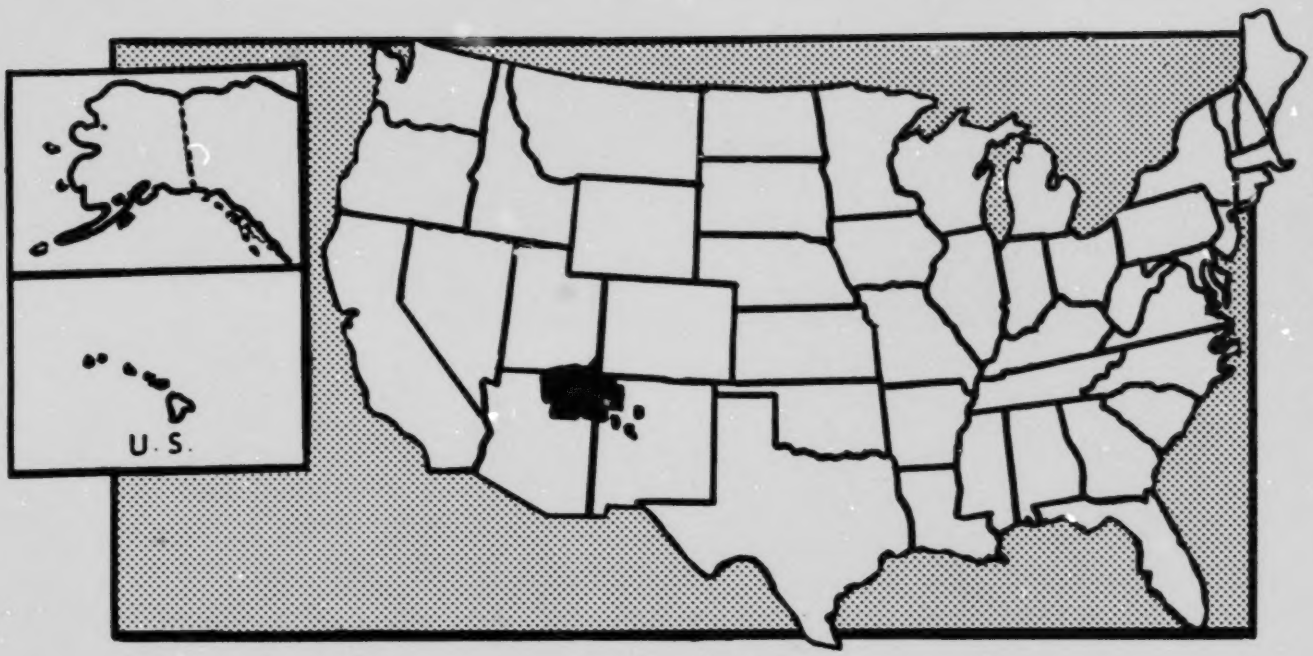
II. NAAKÍ GÓNE' DAHSHIJAA'ÍGÍÍ — *CHAPTER TWO*
Dinétahgi liná — *Life In Dinétah* 25

III. TÁÁ' GÓNE DAHSHIJAA'ÍGÍÍ — *CHAPTER THREE*
Naakai — *The Spaniards* 41

IV. DĮĮ' GÓNE' DAHSHIJAA'ÍGÍÍ — *CHAPTER FOUR*
Ana Hólǫǫ dóó Ak'ehodeesdlįį — *Conflict and Defeat* 61

V. ASHDLA' GÓNE' DAHSHIJAA'ÍGÍÍ — *CHAPTER FIVE*
Diné Bikéyah Bínáhiidzóóh — *The Growing Reservation* 79

VI. HASTÁĄ GÓNE' DAHSHIJAA'ÍGÍÍ — *CHAPTER SIX*
Łaʼgo Áhoodzaa — *Changes* 97



The United States. The Navajo Reservation (in black) stretches over parts of Arizona, New Mexico and Utah. Which states are about the same size as the Navajo Reservation?

T'ÁÁLÁ'Í GÓNE' DAHSHIJAA'ÍGÍÍ

Áłtsé Diné

Diné

Dííjį́įdi, Diné Neeznádiin dóó bi'aan damííl yázhí bilááh anéelt'e'. Níléí adahwiis'áágóó k'asdą́ą́' t'áá ałtsogo kéédahat'į́. Diné bikéyah bił hahoodzo bikáa'gi éí íiyisíí agháago kéédahat'į́. Kwe'é éí t'áá shiidą́ą́'dii kéédahat'į́. Yootó hahoodzo dóó Hoozdo hahoodzo dóó sooléí hahoodzo éí biyi'. Kéyah be'elyaago 2 góne' diné bikéyah áníłtsooígíí bikáá', kéyah ałhidadiidzooígíí bił ałhą́ąh naa'nilgo.

Bilagáana nida'ałkaahígíí éí Diné **Athapaskan** deiiłni. Saad Athapaskan wolyéhígíí yee yádaałti'go biniinaa. Díí saad éí níléí náhookosjí yee yádaałti', hak'az dine'é kéédahat'íníjigo. E'e'aahjí tónteel bibą́ąhjí kéédahat'íníígíí ałdó' t'áá éí yee yádaałti', k'asdą́ą́' t'áá Diné k'ehjí nahalingo yádaałti'. Dziłghą́'í ałdó' t'áá Diné nahalingo yádaałti'. Díí k'asdą́ą́' t'áá Dinék'ehji t'áá bił ałhidaałt'é, t'áá ałtso éí Athabaskan wolyé. Athabaskan éí diné t'óó ahayóigo t'áá ła' hááje'ígíí nahalin, diné ałk'éí danidlínígíí ałdó' nahalin. Kéyah be'elyaago naashch'ą́ą'ígíí bikáá'giísh Athapaskan bik'ídadínóohtáałgo át'é (p. 5)?

CHAPTER ONE

The First Navajos

The Navajo People

Today, there are more than 150,000 Navajos. They live in almost every part of the United States. Most Navajos live on the Navajo Reservation. This is part of the land where they have always lived. It is in northern New Mexico and Arizona, and southern Utah. The map on p. 2 shows the size of the reservation compared to the United States.

Scientists call the Navajos **Athapaskans.** They are called this because they speak a language called Athapaskan. This language is like one spoken by people in Alaska and Canada. People who live along the northern coast of the Pacific Ocean also speak a language like the Navajos. The Apaches speak a language like Navajo, too. All these languages are like Navajo, and all these people are called Athapaskans. Athapaskans are like a big family or clan. Can you find the Athapaskans on the map on p. 5?

T'áá íídą́ą́' ádahóót'įįdígíí éí **aɬk'idą́ą́' ádahóót'įįdígíí** wolyé. Diné t'áá aɬk'idą́ą́' aɬhíɬká'anájahgo hoolzhish. Aɬk'idą́ą́' yaa nidaaskaiígíí nahgóó diné yaa nidaaskaiígíí k'asdą́ą́' t'áá biɬ aɬhedaaɬt'é. Nidi ɬahgo át'é. Diné bizaad éí aɬ'ą̨ą̨ ana'í bizaad k'asdą́ą́' t'áá biɬ aɬheeɬt'é, nidi doo t'áá biɬ aɬheeɬt'ée da. Díí biniinaa, Diné be'iina' ɬahgo át'é. Díí Dinéjí **be'í'ool'įįɬ** wolyé.

Diné át'éi hane' t'óó ahayóí bidadiit'i'. Bilagáana binida'aɬkaahí Diné hazlįį'dę́ę́' t'áá haashįį níɬtsogo yaa ákodanízin. Díí ɬa' naaltsoos bee nidanideeh. Hataaɬii aɬdó' Diné hazlįį'ę́ę́' yaa dahalne' ɬeh. Díí doo naaltsoos bee nidanideeh da.

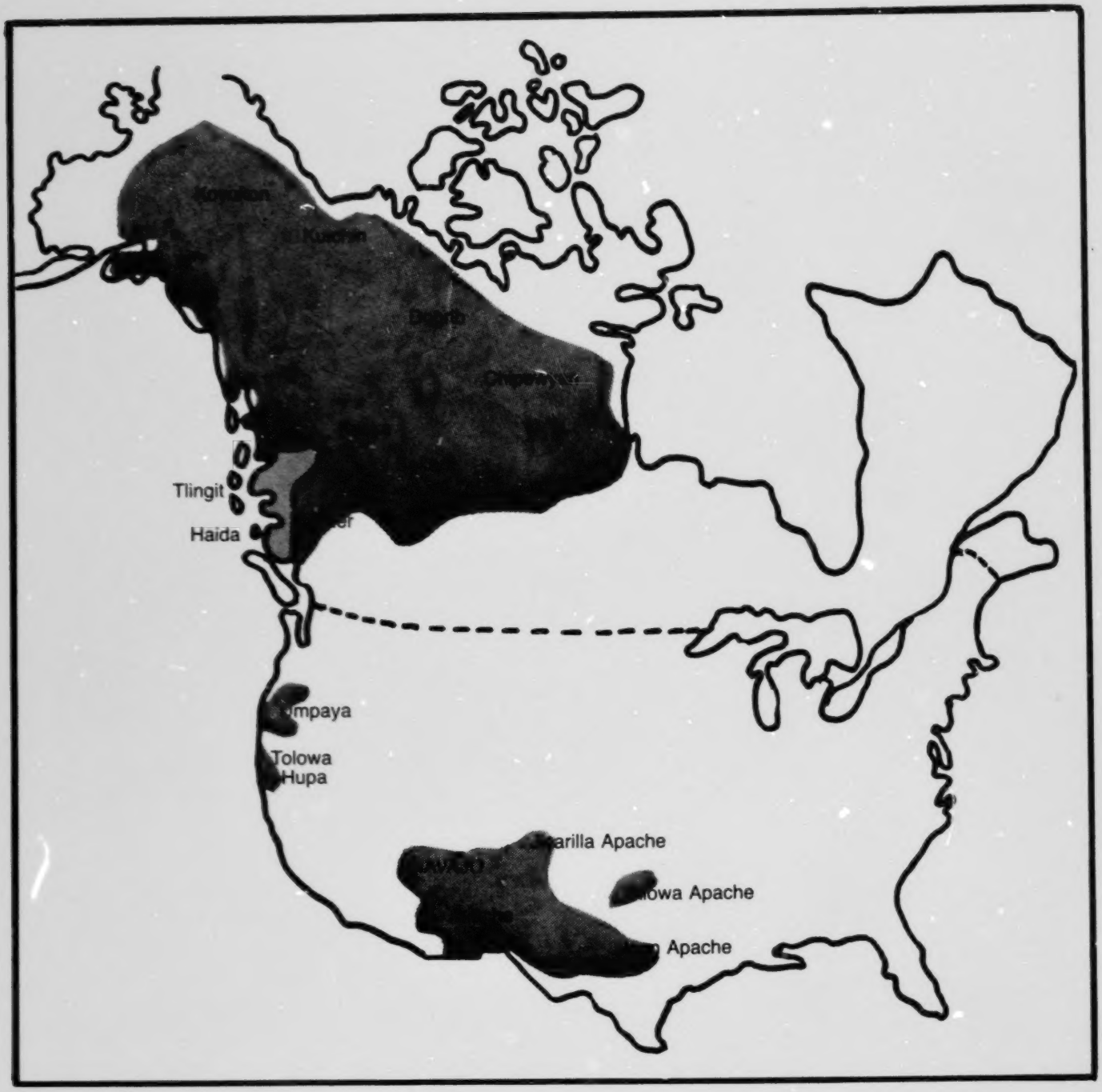
Dinéjí nákéé' náháne'ígíí' éí t'óó bee nihiɬ hane'go *t'áá át'é* nihiɬ nibéédahoyoozįįh. Díí hane deiídóoɬtahígíí éí hataɬii dóó hastóí dóó sáanii yaa nidahasne'. Nida'aɬkaahí aɬdó' dahalne'ígíí ɬa' deiídóoɬ'tah. Díí hataaɬii dóó na'aɬkaahí dahalne'ígíí aɬhą̨ą̨h nidadoohniɬ. Díí ólta'góne' baa yádaaɬti'go binahji' Diné nohɬíinii ha'at'íí shįį binahjį' ánóht'éhígíí baa ákodínóohsįįɬ dóó ádaa'ákodínóohdzįįɬ.

In a family or clan, each person is related, but each is different. It is the same with the Athapaskans. Each group is similar, but each is different, too. Over the years, the Navajos experienced many things together. These experiences made the Navajos different from other people.

Past experiences are called **history.** The Navajos have a history of doing things together. Their history is like other people's in some ways. But it is also different. The Navajos' language is like other tribes, but it is not exactly the same. For this reason, the Navajos have their own way of life. This way of life is called Navajo **culture.**

There are many stories that tell how the Navajos got to be the way they are. Scientists have ideas about the Navajos' history. Some of these ideas have been written in books. Navajo medicine men tell other stories about their people's history. Most of these stories have not been written down.

We can learn about Navajo history and culture by hearing *all* of these stories. The stories you will read in this book were told by Navajo medicine men and elders. You will also read about the ideas of scientists. You can compare the stories of medicine men and scientists. By talking about these stories in class, you can find out more about the Navajos and how we got to be the way we are today.



The Athapaskans. People who live in the dark shaded areas speak a language like Navajo. Scientists call all these people *Athapaskans.* Can you find Navajos on the map? How many members of the Athapaskan family can you count?

T'óó Hodeeyáádą́ą́'

Hastóí dóó sáanii ádaaníigo éí Diné ni' bitɬ'áahdi, ni' hodiɬhiɬ hoolyéego, áadi kéehat'į́į́ níť éé' daaní. Ni' hodiɬhiɬ éí áhooɬts'ísí, jiní. Tózhool biyi' dahnaa'eeɬgo, kéyah aɬts'ísígo tó bináheezyínígíí nahalin.

Ni' hodiɬhiɬdi éí k'os dį́į́'go dah yilzhoɬ. Deigo danineez, tózis hideeneezígíí aɬkéé' sinil nahalingo. T'áá dį́į́'go k'os dadeiílzhood. Ha'a'aahjigo éí k'os ɬigai. Hayooɬkááɬ shádi'áahjigo éí k'os dootɬ'izhí. E'e'aahjigo éí k'os ɬitsoi. Náhookǫsjí éí k'os diɬhiɬ.

Ch'osh din'é t'éiyá ni' hodiɬhiɬdi kéédahat'į́į́ níť éé'. Áɬtsé Asdzáán dóó Áɬtsé Hastiin aɬdó' áadi kéehat'į́į́ níť éé'. Doo éí díí diné ádaat'éhígi ádaat'ée da níť éé'. Tózhool dine'é daalyéé níť éé'.

Áɬtsé Hastiin naadą́' áɬgai ts'ídá nizhónígo áyiilaa. Díí Diné ts'ídá áɬtsé binaadą́ą́' silį́į́'. Áádóó bik'ijį' Áɬtsé Adzáán naadą́'áɬtsoi nizhónígo ánááyiidlaa.

Nidi Áɬtsé Asdzáán dóó Áɬtsé Hastiin t'áá aɬ'ąą kéehat'į́į́ níť éé'. Áɬtsé Hastiin éí ha'a'aahjígo kéehat'į́į́ níť éé', jiní. Ha'a'aahjígo, baa dahojilne'go, hayooɬkáaɬgi át'é, jiní. Hayooɬkááɬ dóó shánídíín éí bits'ą́ądóó iiná ch'éhét'éeh. Díí biniinaa éí Áɬtsé Hastiin, Bee lináanii, wolyéego wójí.

Áɬtsé Asdzáán éí e'e'aahjígo kéehat'į́į́ níť éé', jiní. E'eaahjígo éí jóhonaa'éí anádááh. Díí biniinaa éí e'e'aahjígo chahaɬheeɬ nahalin, jiní.

In the Beginning

Our elders say the first Navajos lived many, many years ago in a place called the **Black World.** The Black World was small. It floated in the mist, like an island.

In the Black World were four clouds. They were tall, like tubes or **columns.** There was one cloud in each of the four corners. In the east was a white cloud. In the south was a blue cloud. In the west was a yellow cloud. A black cloud was in the north.

Insect creatures lived in the Black World. First Man and First Woman also lived there. They were not like people we know today. They were called Mist Beings.

First Man made a perfect ear of white corn. This gave Navajos their first corn seed. After this, First Woman made one perfect ear of yellow corn.

But all this time, First Man and First Woman lived apart. First Man lived in the east. The east, it is said, is like the dawn. Dawn and sunlight bring things to life. Because of this, First Man was called the "Life Giver."

First Woman lived in the west. The west is where the sun sets. For this reason, the west is said to be like Darkness.

Áłtsé Hastiin tséghádi'nídínii hayíí'ą́. Díí tséghádi'nídínii éí biką' lá, jiní. T'áadoo le'é shį́į́ yá sizį́įgo. T'áadoo le'é yá sizį́įgo éí binahjį' bééhózin łeh. Tséghádi'nídínii éí yíní dóó nitsáhákees yá sizį́į́ lá, jiní. Áłtsé Hastiin tséghádi'nídínii yidiiłtła. Díí éí hoł ch'ídi'nídláád nahalingi át'é, jiní.

Áłtsé Asdzáán dootł'izhii hayíí'ą́. Kǫ' biniiyé bidootł'izhii yę́ę yidiiłtła. Nít'éé' Áłtsé Hastiin dóó Áłtsé Asdzáán bikǫ' ałts'ą́ą́' yiyiiłtsą́. Áádóó ałhiłkádínéeztą́ą́'. Táadi t'áadoo ałk'ét'áazh da, jiní. Dį́įdi azlį́į'go índa ałk'ét'áázh. Áłtsé Asdzáán Áłtsé Hastiin bikǫ' yiyiiłtsą́ą́ nít'éé' biláahgo bikǫ' bitsxe' lágo yaa ákoniizį́į́'. Éí bąągo Áłtsé Hastiin nihighan dooleeł yidíiniid nit'éé', "t'áá áko," bidíiniid.

First Man took out a crystal. The crystal was male. It was a **symbol.** A symbol is something that stands for something else. The crystal stood for the mind and thinking. First Man burned the crystal. This was like the mind, coming awake.

First Woman took out a turquoise. She burned her turquoise for a fire.

First Man and First Woman saw each other's fire. They started to look for each other. They tried to find each other three times. On their fourth try, they met. First Woman saw First Man's fire was stronger than hers. So when First Man asked her to live with him, she said, "Yes."

Áádóó bik'ijį' ch'osh dine'é ni' hodiłhiłdi kéédahat'inée ałk'inéijahgo yaa nídiikai. Ałhináádiijah dóó atída'ahilį́įgo yaa naakai. Díí biniinaa, Ni' hodiłhiłdóó ní'diiná. Níléí ha'a'aahjígo ch'íhool'áá lá ákóne' ch'í'íldee'. Ch'ékai nít'éé' ni' hoodootł'izhji' ch'ékai, díí akéé' góne dahnínááhást'ánígíí át'é.

Ni' Hodootł'ish

T'óó ahayóí naat'agii dine'é dóó naaldlooshii dine'é ni' hodootł'izhgi kéédahat'į́į́ lá, jiní. Tsídii dootł'izhí ádaat'éhígíí. Ma'iitsoh ałdo' hooghan łigai yii' kéédahat'į́į́ lá, jiní. Náshdóí éí shádi'ááhjígo hooghan dootł'izhí yii' kéédahat'į́į́ lá, jiní. Ma'ii dootł'izhí éí e'e'aahjígo hooghan łitsoi yii' kéédahat'į́į́ lá, jiní. Násdóítsoh æí náhookǫsjígo hooghan diłhiłii yii' kéédahat'į́į́ lá, jiní.

Naaldlooshii Dine'é shádi'ááhjígo kéédat'ínígíí da'ahigą́ą́ lá, jiní. Áłtsé Hastiin éí t'áá ííą́ą́' bił bééhózingo ła' neistseed. Bidinínáádą́ą́' sodizin dóó sin beiílyá. Díí yee sodoolzin dóó yee hóótáál. Díigi ádzaago, naaldlooshii yę́ę nídahii'na'.

After awhile, the creatures in the Black World started to fight. They argued and harmed each other. Because of this, they had to move from the Black World. There was an open space in the east, and they went through this opening. When they came through the opening, they were in the Second, Blue World.

The Blue World

Many beings lived in the Blue World. There was Blue Bird, Blue Hawk, Blue Jay and Blue Heron. Big insects also lived there. Wolves lived in a white house in the east. Wildcats lived in a blue house in the south. Kit foxes lived in a yellow house to the west. Mountain lions lived in a black house in the north.

The animals of the Blue World were at war with each other. First Man knew this, and he killed some of them. For doing this, First Man received certain songs and prayers. He said the prayers and sang the songs. When he did, the animals came to life again.

Ma'ii aɬdó' ni' hodootɬ'izhgi atah kéehat'į́į́ nít'éé'. T'áá aɬtsogo tádíghááh. T'áá dį́į́góó tádíiyá. Nít'éé' diné doo t'áá aɬtsogo doo biɬ dahats'íídgóó yaa ákoniizį́į́'. Ni' hodootɬ'izhdóó k'adę́ę́ t'áá háágóó da dadinéeh lágo yaa ákoniizį́į́'.

Díí Áɬtsé Hastiin yiyíinii'go, diné dah didookahgi ch'ééh yiká'eelwod. Nát'oh dadiyinígíí da ch'ééh dį́į́hyiyíílá. T'áá dį́į́go ch'ééh yee yizyoɬ. Díí ch'osh dine'é t'áá honízahíjį́' yee bitah yá'ádahoot'éeh daazlį́į́', nidi t'áá yiikah dooleeɬ danízin. Áɬtsé Hastiin ch'ééh diné yiká'análwo'. Dah adidooldah biniiyé ch'ééh bíighahi nayíneeztą́ą́'.

Áadi índa Áɬtsé Hastiin nitɬ'iz léi' báashzhinii wolyéego néidii'ą́. Díí yee k'eet'áán áyiilaa. Áádóó k'eet'áán táa'go ánááyiidlaa. Ła' éí dootɬ'izhii yee áyiilaa. Náánáɬa' éí diichiɬí yee áyiilaa. Akée'diígíí éí yooɬgai yee áyiilaa. Díí bikáa'gi kék'eh dį́į́'go anáádayiidlaa.

Coyote also lived in the Blue World. Coyote traveled all over. He went to all four directions. On his trips, he saw that the beings were not happy. They wanted to leave the Blue World.

When First Man heard this, he tried to help them leave. He smoked some sacred tobacco. He blew the smoke in the four directions. This made the insects feel better, but all the beings still wanted to leave. First Man tried again to help them. He tried many things, but he could not find a way for them to leave.

Finally, First Man found a black stone, called jet. He made a wand with the jet. He made three other wands. One was made of turquoise. One was made of abalone, and one was made of shell. Then First Man carved four footprints on the wands.

Áádóó diné k'eet'áánée yą̨ą̨h haazhjéé'. K'eet'ánée shádi'ááhjígo ch'ihoodzą̨ą̨go áájí yee ch'ékai. T'áadoo dahdiikáhí áłtsé nááda'iisnii'. Díigi át'éego shį́į́ diyin dine'é yich'į' ahééh danízin nít'éé', biká'ííjée'go dahdiikaiígíí. Dííjį́į́di t'ahdii t'áá ákót'éego diné nááda'iiłniih.

The beings climbed on the wands. The wands took them through an opening in the south. Before they left they made an *offering*. This was their way of thanking the Holy People for helping them leave. Today, people still make offerings like this.

Ni' Haltso

Díí k'eet'áán yee diné táá' góne' kéyah dah nínááhástání góne' yee yah eekai, jiní. Tsídii dootɬ'izhí éí ts'ídá áɬtsé hayá, jiní. Nít'éé' haltsogo haz'ą́ą́ lá. Tsídii dootɬ'izhí bikéédóó éí ÁɬtsÉ Hastiin dóó ÁɬtsÉ Asdzáán hanáánásht'áázh, jiní. Áádóó ma'ii dóó ch'osh dine'é hanáánáskai. Áádóó naaldlooshii dóó naat'agii dine'é akéé' hanáánáskai, ni' haltsoji'.

Ni' haltso éí hótsaa lá. T'áadoo le'é t'óó ahayói nááhódlǫ́ǫ́ lá. Náhookǫs dóó níléí shádi'áahjigo tooh nílį́į́ lá. Tooh bi'aadii át'éé lá. Ha'a'aah dóó níléí e'e'aahjigo tooh ɬa'ₔnáánílíí ɬá. Díí éí tooh bikąʼii át'éé lá.

Kwe'é aɬdó' dziɬ hastą́ą́ sinil lá. Díí dziɬ éí agháadi dadiyingo Diné yaa nitsídaakees dííjį́į́di. **Sisnaajiní** éí ha'a'aahjígo si'ą́. **Tsoodziɬ** éí shádi'ááhjígo si'ą́. **Dook'o'oosɬíid** éí e'e'aahjígo si'ą́. **Dibé Nitsaa** éí náhookǫsjígo si'á. **DziɬnáʼoodiɬÍi** éí aɬníi'go si'ą́. T'áá bíighahgóó éí **Ch'óól'į'į́** wolyéego si'ą́.

The Yellow World

On the wands, the beings passed into the Third World. Blue Bird was the first to come through. He found the world was yellow. After Blue Bird, First Man, First Woman, Coyote and one of the insects came. After that, the other beings entered the Yellow World.

The Yellow World was large. Many new things were there. A big river ran across the world from north to south. It was a female river. Another river crossed from east to west. This was a male river.

In this world there were six mountains. These are the mountains that are important to Navajos today. **Blanco Peak** was in the east. **Mount Taylor** was in the south. **San Francisco Peaks** were in the west. The **La Plata Mountains** were in the north. In the middle was **Huerfano Mesa.** Near this was a cone-shaped mountain called **Gobernador Knob.**

***Tsoodził* — Mt. Taylor.**

***Dook'o'oosłíid* — San Francisco Peaks.**

***Sisnaajini* — Blanco Peak.**

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Naaldlooshii aɬtah áát'eeɬii yinaagóó kéédat'į́, ni' haltsodi. Hazéí dóó hazéísts'ósii dóó tązhii dóó bįįh dóó na'ashǫ́'ii dóó na'ashǫ́'iiɬbáhí ádaat'éí. Nidi díí éí ɬahgo ádaat'éí nít'éé'. Biníɬch'i t'éiyá naaldeeh nít'éé' íídą́ą́', níɬch'i dine'é danilį́įgo.

Díí níɬch'i dine'é éí Ni' haltsogi biɬ yá'ádahoot'ééh dóó biɬ dahózhǫ́. Nít'éé ɬah ɬahgo áhoodzaa. Ma'ii tééhooɬtsódii biyázhi yee yineezį́į́. Tééhooɬtsódii t'óó bááhádzidgo báhóóchįįd. Doo chohoo'į́į́góó báhóóchįįdgo ch'íhoníɬtá. Nikihodineeltą́. Tó deigo adínées'ąąd. Wónáásdóó tó yíląąd.

T'áadoo tó bik'ee dazhdínódzódígóó da. Áɬtsé Hastiin diné yiká'anáánáalwod. Sisnaajiní bikáá' hasohkááh yidíiniid. Nidi tó t'áá deigo anool'ąąɬ. Dziɬ biláahgo tó danéés'ąąd.

Áɬtsé Hastiin haalá yit'éego í'deeshɬííɬ lá ch'ééh nízin. Gad k'iidíílá. Nidi t'áadoo nízaadgóó ninísą́ą da, t'áadoo yilááhgóó aníísą́ą da. Áádóó nídíshchíí' k'ináánéidíídlá. Nidi nídíshchíí' t'áadoo nízaadgóó ninááninísą́ą da. Áádóó lók'aa' biką́'ii k'ináánéidiidlá. Díí aɬdó' t'áadoo nízaadgóó ninááninísą́ą da. Bee nihoolzhííshgo índa Áɬtsé Hastiin lók'aa' bi'áadii k'ináánéidoodlá. Díí índa yót'ááh níísą́.

Different animals lived around these mountains. Squirrel, Chipmunk, Turkey, Deer, Snake and Lizard lived there. But these animals looked different from animals we see today. They were spirit beings.

The beings were happy in the Yellow World. Then one day something happened. Coyote took Water Monster's baby. Water Monster was very angry. He was so angry that he decided to make it rain. It rained and rained. The water rose higher and higher. Then the water began to flood.

The beings did not know where to go to escape the flood. First Man tried to help them. He told them to come to Blanco Peak. But the water kept rising. It rose higher than the mountain.

First Man wondered what to do. He planted a cedar tree. But this did not grow higher than the water. He planted a pine tree. But the pine tree was too short. He planted a male reed. The reed was still too short. Finally, First Man planted a female reed. This reed grew to the sky.

Áádóó diné lók'aa' yą̨ą̨h haazhjéé'. Áádóó deigo dadees'na'. Níléí wódei deiínééh nít'éé' ni' ɬa' dahnínááhást'ą́ą́ lá. Díí éí dį́į́' góne' dahnínááhást'ánígíí, ni' halgai át'éé lá. Dííjį́į́di éí kwe'é t'áá aɬtsoní dahinánígíí kéédahat'į́.

The beings climbed onto the reed. They started to climb up. When they got to the top, they found another world. This was the Fourth, White World. This is the place where all beings live today.

Ni' Halgai

Wóneeshch'įįdii éí ts'ídá á*ɬ*tsé haayá. Nahgóó naazghal níť'éé' t'áá a*ɬ*tsojigo tó t'éiyá adaheezyį. T'áá a*ɬ*tsoní daalgaigo adahwiis'á. Áádóó *ɬ*a' akéé' hanááheeskai, ni' halgaiįį'. Haaskaiíji' éí **Hajíínéí** hoolyé. Diné ádaaníigo éí Dibé Nitsaají áhóót'įįd daaní.

Azhą ni' bit*ɬ*'ááhdęę' tó bik'ee ha'aznáa nidi t'ahdii nahodét'éego át'é. T'ahdii tó t'áá bikéé' deigo anool'ąą*ɬ*.

Ha'át'íí lá biniinaa tó nihikéé' anool'ąą*ɬ* lá danízin. Nahgóó nidaazghal. Níť'éé Ma'ii ha'át'íí shį́į́ neini*ɬ*'in lágo yaa ákodaniizį́į́'. Níť'éé' téehoo*ɬ*tsódii biyázhí íí*ɬ*'į́į́ lá. Éi diné hojoobá'ígo índa ma'ii yighada'deest'ą́, téehoo*ɬ*tsódii biyázhi baa náni'ní*ɬ* bi'di'níigo. Ch'ééh doo íinízingóó hogoobá'ígo índa t'áá íiniizį́į́'. Ma'ii téehoo*ɬ*tsódii biyázhí yaa néiní'nilgo téehoo*ɬ*tsódii bá náhooshjǫǫd. Tó deigo anool'ąą*ɬ*ęę ni' kóyiilaa, áádóó yá'áhoot'ééh náhásdlį́į́'.

The White World

Locust was the first to reach the next world. He looked around, and saw that the world was covered with water. Everything looked white. The other beings followed Locust, and everyone came into the White World. The place where they came is called **Hajinei.** Many people say this place is somewhere in the La Plata Mountains, in Colorado.

Even though they escaped the water in the Third World, the beings were not safe. The water kept rising up after them.

The beings wondered why the water kept rising. They looked around. Then they saw that Coyote was hiding something. It was Water Monster's child. The beings argued with Coyote, and told him to give back the baby. Coyote did not want to, but at last he agreed. When Coyote returned the baby, Water Monster was happy again. He stopped the flood, and the beings were safe.

Áádóó Áłtsé Hastiin dóó Áłtsé Asdzáán hast'ehaléehgo yaa nídiit'áázh, diyin din'é biká'anájahgo. Ts'ídá áłtséhígíí éí dziłh hasht'éídayiidlaa. Ni' haltsodęę' dziłh łeezh łha' heizhjaa'. Díí yee dziłh t'áá dį́į́góó ninádeis'nil.

Áádóó diidíiłjéé'. Tsékǫ' yee diidíiłjéé'. Díí tsékǫ' ałdǫ' ni' haltsodęę' haasyá. Tsin dį́į́' ał'ąą át'éego bee didooljéé': **ch'ó** dóó **chá'oł** dóó **ch'ó deiníinil** dóó **gad.** Díí tsin éí dílzingo baa nitsáhákees dooleeł hool'áágóó hodoo'niid, dííjį́į́di t'áá ákót'é. Doo éí t'óó bee ni'doo'neeł da.

Soon, First Man and First Woman began to make things the way they were supposed to be. The Holy People helped them. Their first job was to rebuild the mountains. They had brought soil from the Yellow World. With this they made mountains in all four directions.

Then, the people made a fire. To start it, they used **flint.** The flint also was brought from the Yellow World. The fire was started with four kinds of wood: **fir, pinyon, spruce** and **juniper.** It is said that these kinds of wood should be treated with respect, even today. They should not be misused.

Ko'ęę t'óó báhádzoo diits'a'go diltłi'. T'óó báhádzoo diits'a'go diné yik'ee bił dahóóyéé'. Áádóó ła' tsin bits'áoz'a' k'íiniti' dóó tsídzayíítsi. Díí binahjį' kǫ' áhodiilzee'. Áádóó sin dóó sodizin tsin bits'áoz'a'ęę bá ályaa. Díí ts'ídá áłtsé **honeeshgish** silį́į́' Dííjį́į́di éí honeeshgish dílzingo baa nitsáhaákees.

Kǫ' hazlį́į́'go diné táchéédh ádayiilaa. Táchéédh nideiz'ą́. Díí bisodizin dóó biyiin bá ánáánályaa. Áłtsé Hastiin ts'ídá áłtsé díí chiyoos'į́į́d.

Áłtsé Hastiin dóó Áłtsé Asdzáán hooghan ła' yinízin. Nahgóó naaghalgo t'óó ahayóigo dahooghangóó ada'iiztiin. Nidi Dziłná'oodiłiijí éí hooghan doo ła' si'ą́ą́góó áájí bighan áhoolaa.

Haashch'éélti'í biká'eelwodgo bighan áyiilaa. Hooghan biką'ígíí áłtsé ályaa. Dííjį́į́di akǫ́ǫ́ ałchi'į' adeez'á naaznilígíí nahilingo ályaa. Ha'a'aahjígo ch'é'étiingo ályaa. Kǫ́t'éego abínígo yah aní'dídla' łeh. Díí hooghan biką'ígíí el biyi' nahaghá t'éiyá biniiyé niit'ą́.

Áłtsé Hastiin dóó Áłtsé Asdzáán éí hooghan yii' bighan dooleełígíí t'ahdii ła' yinízin. Biká'anífíjahgo hooghan bi'áadii ánááyiidlaa. Díí éí tsin dóó hashtł'ish bee ályaa. Nímazgo niit'ą́. Díí biyi' éí diné kéédahat'į́į́ dóó biyi'dóó binaanish nideiłt'i'.

The fire made a loud noise. The noise was so loud that some of the beings were afraid. One of them broke a branch from a tree, and stuck the branch in the fire. This made the noise go away. Because of this, a song and a prayer were made for the tree branch. This branch was the first **fire poker.** To this day, the poker is respected.

When they had fire, the people made a sweatbath. They built a sweathouse. They made songs and prayers for it. First Man was the first to use these things.

First Man and First Woman wanted a hogan. They wondered where to build it. They looked around, and saw many trails leading to other beings' homes. But there were no other hogans at Huerfano Mesa. So first Man and First Woman built their home there.

Talking God helped to build the first hogan. This was a male hogan. It was like the forked stick hogan we have today. It had a doorway facing east. This let in the early morning light. The male hogan was only for ceremonies.

First Man and First Woman still needed a home where they could live. With the help of other beings, they built a female hogan. This hogan was made of mud and logs. It was shaped like a circle. This was the place where the people lived and worked.

K'ad éí Á4tsé Hastiin dóó Á4tsé Asdzáán t'áá diné nahalin silį́į́'. T'áá nihí nahalin silį́į́'. Dzi4ná'oodi4iijí éí kéehat'į́igo. Nanise' dóó naaldlooshii éí bich'iyą' nít'éé'. Diyin dine'é' éí sin dóó sodizin ch'il bee nanise' biniiyé 4a' ádayiilaa. Diné t'áá bí bich'iyą' nideini4t'ą'. Áádóó dį́į́'go ni4ch'i a4'ąą át'é silį́į́'. Dąągo éí ch'il nídeitsooh. Haigo éí ch'il nídaninéé h dóó bik'éídeichíí4. Áádóó dąągo éí hanínáánájah. Nanise'ęę naadą́ą́' dóó naa'o4í dóó naayízí nídaasdlį́į́'.

Nidi t'ahdii doo yá'áhoot'éeh da. Naayéé' éí hólǫ́ǫgo diné atídei4'į́.

Déélgéé d éí bidee' yee diné nei4tseed. Ła' éí tsé adah anódizii4tá4ii wólyéego diné tsédáá' góyaa adah ayídzii4taa4 níť éé'. Ła' ei náá' yee agháanii wolyéego hodiniilgęshgo naha4tseed níť éé'. Áádóó diné yildee4 níť éé'.

By now First Man and First Woman had become human. They were like us. They lived at Huerfano Mesa. For food, they ate wild plants and animals. The Holy People made a song and prayer to let plants grow. Then the people planted their own food. After this, there were four seasons. In the spring, the plants came up from the ground. In the winter, the plants died and were hidden under the snow. Then in the spring they came up again. The plants grew into crops like corn, beans and squash.

But all was not well. There were monsters who hurt people. Horned Monster chased people and killed them with his horns. There was a monster that kicked people off the edge of a cliff. Another monster killed people by staring at them until they were under his spell. Then he ate them.

Á4tsé Hastiin dóó Á4tsé Asdzáán éí doo yich'ą́ąh noogha' át'éé da. T'áadoo óo'ne'é da. Níť éé' 4ah deigo déez'į́į́' níť éé' Ch'óól'į́'į́ bikáa'di k'os dahyildohgo yiyii4tsą́. Áádóó Á4tsé Hastiin ha'át'íí lá biniiyé k'os dahyildoh lá nízingo ákǫ́ǫ́ naayá. Níť éé' ákwe'é awéé' sitį́igo yaa halne'go át'į́į́ lá. Áádóó Á4tsé Hastiin awéé' néidii4tį́. Á4tsé Asdzáán yich'į́' adanáyíí4tį́. Diyin dine'é biká'anájahgo awéé' deiineesą́. **Ásdzáán Nádleehé** wolyéego yééji'.

T'aadoo hodina'í Asdzáán Nádleehé t'áá hóyáanii silį́į́'. Naakií ba'á4chíní silį́į́'. Ła' **Tó Bájíshchíní** woosye'. Ła' éí **Naayéé' Neizghání** woosye'.

Naakaií nineez dóó bidziil silį́į́'. Łah naashzhee'. Yaago déé'į́į́' níť éé' 4eeyi' góyaa ahoodzą́ągo yiyii4tsą́. Áádę́ę́' 4id háát'i'. T'áá áyídídę́ę́' yich'į́' niní'áázh níť éé' 4a', "Wóshdę́ę́' yahooh'aash," díiniid yiists'ą́ą́'. Áádóó yahíí'áázh. Níť éé' Na'áshje'ii Asdzáán ákóne' sidá.

Naakií háílá nihizhé'é lá nízin. Na'ashjé'ii Asdzáán yineiídéé4kid. "Jóhonaa'éí nihizhé'é," bidíiniid. Nihizhé'é bich'į́' diit'ash niizį́į́'. Áádóó Na'ashjé'ii Asdzáán yitsą́ą́' dahnáádiit'áázh dóó jóhonaa'éí yich'į́' nikiní'áázh.

First Man and First Woman could not stop the monsters. They did not know what to do. Then one day they looked up. They saw a cloud over Gobernador Knob. First Man went to the top to see what the cloud was. In the cloud was a baby girl. First Man lifted the baby into his arms. He carried her down to First Woman. The Holy People helped First Man and First Woman raise the baby girl. They named her **Changing Woman.**

In time, Changing Woman grew to be an adult. She had twin sons. One was named **Child Born of Water.** The other was called **Monster Slayer.**

The twins grew to be tall and strong. One day they went hunting. They looked down, and saw a hole in the ground. Smoke was coming out of the hole. They looked closer, and heard a voice say, "Come in." They climbed down into the hole. At the bottom, they found Spider Woman.

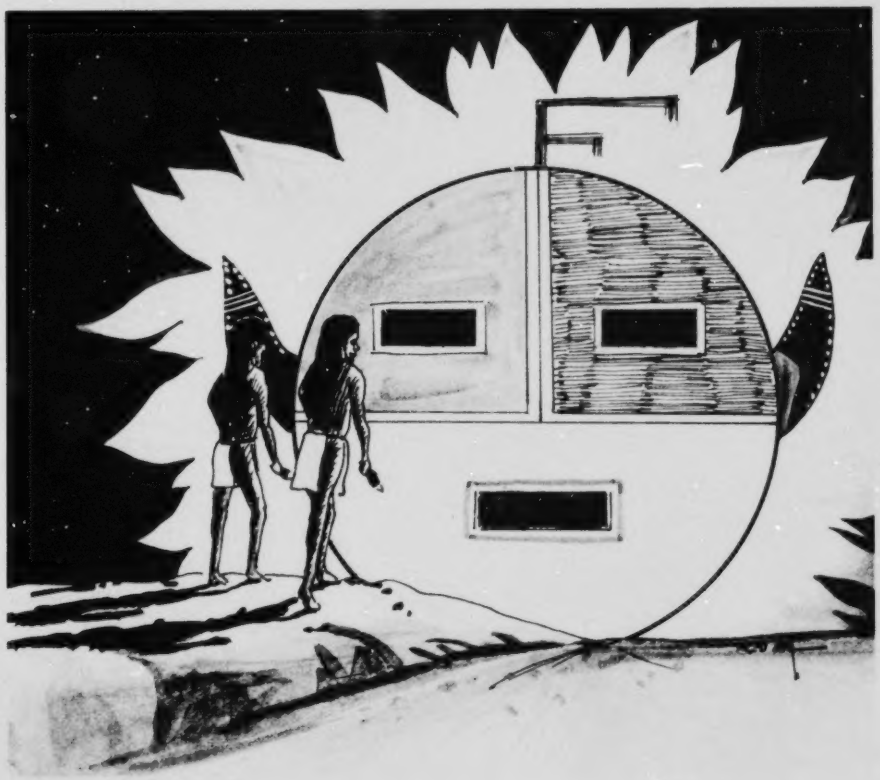
The Twins always wondered who was their father. They asked Spider Woman about this. "The Sun is your father," she told them. The Twins decided to meet their father. They left Spider Woman, and went toward the Sun.

Bich'į' nizaad dóó hóyéé' lá. T'áadoo le'é t'óó ahayóí bich'ą́ąh dahólǫ́ǫ́ lá. Bizhé'é yaa ní'áázh. Naayéé' diné yooghą́ą́ɬígíí yee yiɬ hoolne'. Nihíká'adeeshwoɬgo naayéé' ádooɬdįįɬ bidíiniid.

T'áadoo nikee'aashí bizhe'é ak'a' dóó nitsáhákees baayiníla. "Díí bee naayéé' ádooɬdįįɬ," bidíiniid Jóhonaa'éí. Áádóó nikiní'áázh.

Díí Naayéé' Neizhání chiyoos'įįdgo naayéé' íísdįįd. YiɬhÁá'áázh éí bíká'eelwod.

Akée'di índa t'áá ashdla'í naayéé' ch'éédzíí'. Díí éí Dichin dóó Tę́'é'į́ dóó Biɬ dóó Yaa' dóó są́.



It was long, hard trip. Many things tried to keep the boys from their father. Finally, they reached the Sun. They told him about the monsters that were hurting people. The Sun promised to help get rid of the monsters.

Before the Twins left, their father gave them weapons and knowledge. "Use these to kill the monsters," the Sun said. So the Twins left.

Monster Slayer used his new weapons to kill many monsters. His brother helped. Finally, only five monsters were left. These were Hunger, Poverty, Sleep, Lice and Old Age.

Á4tsé Dį́į́' Dóone'é

Naayéé' a4tso ásdį́į́dgo diné bi4 náádahozhǫ́. Asdzáán Nádleehé yaa ákoniizį́į́'go yaa bi4 hózhǫ́. Áádóó dah dideesháá4 niizį́į́' e'e'aahjí tónteeljigo. Nidi áadi níyáago, doo bi4 hóóts'į́į́d da. Diné ádingo. Éí bąągo Asdzáán Nádleehé diné 4a' ádeesh4íí4 niizį́į́'. T'áá dį́į́go ádíyooch'id. Díí yee dį́į́' dóone'é áyiilaa. Díí Dinéjí ts'ídá á4tsé dį́į́' dóon'é silį́į́'.

Díí diné Asdzáán Nádleehé t'áá yi4 kéédahat'į́į́go naakits'áadah nááhai. Nit'éé Diné 4a' ha'a'aahjí kéédahat'į́į́go dayíínii'. Díí Diné éí Asdzáán Nádleehé e'e'aahjí tónteelgóó deiyáago yits'ą́ą́' dahdiiyáhę́ę́. Áádóó Dóone'é danilínée díí Diné bich'į́" diikah daniizį́į́.

Áádóó e'e'aahjí tónteeldę́ę́' dahdiikai. T'áá yikahgo ląį́ nááhai. Dzi4 t'óó ahayói yitis yikai. Hado da yiyi' ch'íheeskai. Yiikahgo diné 4a' yi4 a4hihidiikai. Díí 4a' bihidiikai. Díí dabi'doosząądgo dóone'é danilínígíí bá ádaalyaa. Ła' Diné yi4 da'ahoogą́ą́. Éí be'ana'í daazlį́į́'.

The First Four Clans

When the monsters were killed, the people were happy again. Changing Woman saw this, and was glad. She decided to go away, to the Western Ocean. But when she got there, it was very lonely. There were no people. So Changing Woman decided to make new people.

She rubbed parts of her body. From this, she made four clans. These were the first four clans of the Navajo people.

The clans lived with Changing Woman for 12 years. Then, they heard there were other Navajos living in the east. These were the Navajos who were left behind when Changing Woman came to the Western Ocean. The clans decided to go meet these other people.

The clans left the Western Ocean. They traveled for many years. They crossed many mountains. They went through hot deserts. On their travels, they met other people. Some of these people joined with the Navajo clans. They became new clans. Others fought with the Navajos. They became enemies.

Níť éé' ha'a'aahdi íldee'. Asdzáán Nádleehé neeyáneegi yíkai. Ts'ídá dayíinii'ęęgi át'éego t'áá aaníí Diné ákwe'é kéédahat'íí lá. Hooghan nímazí yii' kéédahat'įį lá. Naaldlooshii bikági abaní ádaalyaago dabi'éé' lá. Bįįh dóó jádí dóó nanise' éí dabich'iyą' lá.

E'e'aahcęę' anínánée Diné kéehat'ínée biɬ kéehwiit'įį dooleeɬ daniizįį'. "Ahíɬká'anéijah dooleeɬ," dadíiniid. Áádóó dóone'é t'óó ahoyói bínáániidee'. Áádóó k'ee'aan dínéest'ą.

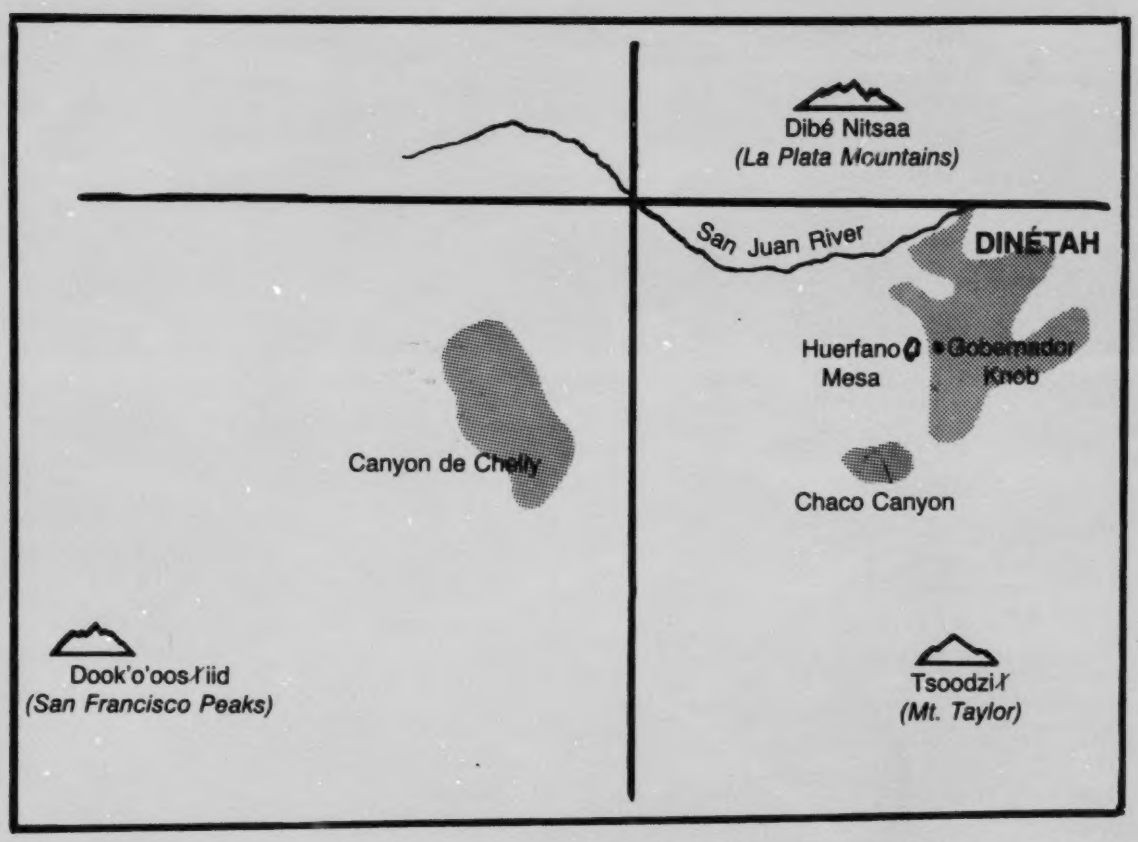
Finally, the clans reached the east. They went to the place where Changing Woman grew up. Just as they had heard, there were other Navajos living there. These Navajos were living in forked stick hogans. They wore clothing made from the skins of animals. For their food, they hunted deer and antelope, and ate wild plants.

The clans from the west decided to stay with these Navajos. "We will help each other," they said. Soon, there were many more clans, and the Navajo people began to grow.

SAAD BÍHWIIDOO'ÁŁÍGÍÍ

Chapter One Vocabulary

Dinéjí (Navajo):	**Bilagáanají (English):**
1. Diné Nááhódlóonii	1. Athapaskan
2. E'e'aají Tónteel	2. Pacific Ocean; Western Ocean
3. baa na'asdzáhigíí	3. experience
4. áhóót'i̯dígíí, nákéé' náháne'	4. history
5. í'ool'i̯ł	5. culture
6. nida'ałkaahí	6. scientist
7. tséghádi'nídínii	7. crystal
8. yá sizíinii	8. symbol
9. yát'oh	9. tobacco
10. náá'iiniih	10. offering
11. tsétł'éél	11. flint
12. honeeshgish	12. fire poker
13. Ni' hodiłhił	13. Black World
14. Ni' hodootł'izh	14. Blue World
15. Ni' haltso	15. Yellow World
16. Ni' halgai	16. White World
17. Áłtsé Hastiin	17. First Man
18. Áłtsé Asdzáán	18. First Woman
19. Haashch'éélti'í	19. Talking God
20. Asdzáánádleehé	20. Changing Woman
21. Tó Bájíshchíní	21. Child Born Of Water
22. Naayáá' Neizghání	22. Monster Slayer
23. Na'ashjé'ii Asdzáán	23. Spider Woman
24. Jóhonaa'éí	24. Sun
25. Sisnaajiní	25. Blanco Peak
26. Tsoodził	26. Mt. Taylor
27. Dook'o'oosłííd	27. San Francisco Peaks
28. Dibé Nitsaa	28. La Plata Mountains
29. Dziłná'oodiłii	29. Huerfano Mesa
30. Ch'óol'į'į	30. Gobernador Knob



Dinétah. This was the place where the four clans came from the Western Ocean. There are many sacred places in Dinétah. Can you find three of the sacred mountains? Which ones are missing? Where did First Man and First Woman find the baby that became Changing Woman?

NAAKÍ GÓNE' DAHSHIJAA'ÍGÍÍ

Dinétahgi liná

Diné aɬhéédiikaiígi éí **Dinétah** hoolyé. Díí kwe'é ts'ídá t'áá shiidą́ą́'dii Diné kéédahat'į.

Dinétahgi éí ayóo dabikooh dóó tsé danit'i'. Dziɬná'oodiɬii éí Dinétah aɬníi'gi si'ą. Ch'óól'į'į aɬdó' t'áá ákwii si'ą. Wóyahgi kéyah be'elyaago naashch'ąą'ígíísh bikáá' (p. 24)?

Diné t'óó Dinétahgi yíkaiígo aɬch'į' adeez'á yii' dabighan níť'éé. Nanise' dabich'iyą níť'éé'. Neesch'íí' dóó dzidze' dabich'iyą' níť'éé'. Hosh bineest'ą' aɬdó' tsékooh góyaa náhádleeh níť'éé'. Shį́į́go éí dabich'iyą' ɬeh. Ła' éí naadą́ą́' dóó naa'oɬtí dóó naayízí k'éídeididlééh níť'éé'.

Dinétahgi Diné kéehat'ínígíí t'áá tádínéhé tádínéeh. Hastóí éí nidaalzheeh — bíih dóó jádí hadaalzheeh. Tádínéehgo aɬąą ana'í yiɬ aɬdááh nákah. Díí ɬa' Diné danilį. Naakidę́ę́ aɬdááh aldahgo éí t'óó aɬhi'diinéeh. Aɬhíɬká'anájahgo nidaalzheeh dóó kéédą'didlééh dóó hooghan ádeile'go.

CHAPTER TWO

Life In Dinétah

The place where the four clans met the other Navajos, is called **Dinétah.** "Dinétah" means "Among the People." It is the oldest home of the Navajos — the *Diné.*

Dinétah is a land of many canyons and high cliffs. Huerfano Mesa is in the center of Dinétah. Gobernador Knob is there, too. Can you find these places on the map on p. 24?

When the Navajos first came to Dinétah, they built forked stick hogans in the canyons. They ate wild foods. They ate pinyon nuts and juniper berries that grew on the trees. In the canyons, they found prickly pear cactus. In summer, they ate the cactus fruit. Some people also planted corn, beans and squash.

The Dinétah Navajos traveled around. The men went out to hunt for food — wild deer and antelope. When the people traveled, they met other people. Some of these people were Navajos. When two groups of Navajos met, they joined together. They helped each other hunt, plant crops, and build homes.

Dinétahgi aɬdó' kiis'áanii ɬa' kéédahat'į́į́ nít'éé'. Niléí tséníi'di kin ádeile'go yaa naakai. Deigo t'óó báhádzíigi ádanízáadgo haaz'éí t'éiya bee baadahwiizɬ'i'. Haaz'éí háádeidléehgo ana'í doo baa nídaat'į́į́ da ɬeh.

Bighan aɬdó' binída'az'áago ádeile' nít'éé'. Deigo aɬdo' yada'ii'áá nít'éé'. Díí bikáá'dę́ę́' ana'í deiíbáahgo ayói yit'į́į́ ɬeh. Na'ashch'áá'ígíí 27–28 góne' ɬa' Kiis'áanii bighan bikáá'.

There were Pueblo Indians living in Dinétah, too. The Pueblos built stone houses in the canyons. Their houses were so high, they had to use ladders to reach them. When they pulled the ladders up, their enemies could not reach them.

The Pueblos also built big walls around their houses. There were towers on the walls. From the top of the towers, they could see if an enemy was coming. The pictures on p. 27–28 show the kind of houses built by Pueblos and Navajos in Dinétah. These houses protected them from enemies.

***Dinétah* — the place where the four clans joined the other Navajos.**

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Diné dóó Kiis'áanii aɫhíká'anájah nít'éé' Dinétahgi kéédahat'į́įgo.

Ła Kiis'áanii Diné yiɫ kéédahat'į́į́ nít'éé'. Kiis'áanii Diné daboosą̨ą̨d dóó Dóone'é danilínígíí bá ádaalyaa. Áádóó Diné tsé yee kin ádeiɫ'í daazlį́į́'. Díí yee be'ana'í yits'ą̨ą̨ nidaadzi' nít'éé'.

Ła' aɫ'ą̨ą̨ ana'í éí doo Kiis'áanii ádaat'éhígi át'éego bá ádahwiinít'į́į da nít'éé'. Náhookǫsdę́ę̨'go éí Nóóda'í ná'nééh. Diné yee da'ni'įįhgo yaa nínádiikah. Łahda éí asdzání dóó áɫchíní adayiijáah ɫeh. Yisnááh ádabi'dilne' Nóóda'í Dinétahdóó adabii'éeshgo.

Áko Diné ana'ítahgóó aɫnáádaabah. Aɫtį́į́' dóó k'aa yee aɫnáádaabah, wónáásdóó ayóo dahayóí daazlį́į́'.

Nidi doo áɫahjį' nidaabaah da nít'éé'. Łahda Diné be'ana'íyiɫ k'é nída'aɫeeh. Táadoo aɫtah nídaabahí nízaad nináhálzhish.

The Navajos and Pueblos worked together in Dinétah. Some Pueblos came to live with Navajos. The Pueblos were adopted into Navajo clans.

Other people were not as friendly as the Pueblos. Utes came from the north. They tried to steal the Navajos' crops. Sometimes they stole women and children. These people were **captives,** and the Utes took them away from Dinétah.

And so, the Navajos fought wars with some people. They used bows and arrows, and became good fighters.

They did not fight all the time, though. Sometimes the Navajos made peace with their enemies. They agreed not to fight each other for awhile.

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Áádóó náás hodeeshzhiizhgo Diné k'ee'aan nídínéést'ą. Ła' Diné Dziłná'oodiłiidóó dah dahidiiná. Ha'a'aahjigo, **Chaco Canyon** hoolyééjį' aheezná. Kéyah be'elyaago naashchąą'ígíísh bikáa'gi Chaco Canyon haa'ígi bikáá' (p. 24)? Dziłná'oodiłiidóó lá haanízah?

Ła' éí tooh nílíní biniit'aajį' aheezná. Łeezh t'áá íiyisíí yá'át'ééh lá. Diné naadą́ą́' dóó naa'ołí dóó naayízí k'ideideezlá tábąąhgóó. Nít'éé' ayóó bidziilog dadínéesą. Kéyah be'elyaago naashch'ąą'ígíísh éí haa'ígi tooh bikaa' (p. 24)?

As time went by, the Navajos began to grow in number. Some Navajos moved away from Huerfano Mesa. They went east, to a place called **Chaco Canyon.** Can you find Chaco Canyon on the map on p. 24? How far is it from Huerfano Mesa?

Some people moved to the banks of the San Juan River. The soil was rich and fertile there. The people planted corn, beans and squash along the river. They grew very strong. Can you find the San Juan River on the map?

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Łahdęę' Nááháne'ígíí

Nida'aɬkaahí aɬdó' Diné hazlį́į́'dęę'ígíí nideiskáá'. Díí éí **anthropologists** (diné neiɬkaahí) daolyé. "Anthropo" éí diné óolyé. "Logist" ei naalkaah óolyé. Anthropologists éí diné nideiɬkaahígíí óolyé. Łit'įį́ɬígíí dóó aɬk'idą́ą́' ádahóót'įį́dęę dóó nihe'í'ool'įį́ɬ nideiɬkaah. Díigi át'éego dííjį́į́di binahjį' ániit'éhígíí niyéédayiiɬkaah.

Nid'aɬkaahí ádaaníigo éí Diné náhookǫsdęę'go Dinétahgi yíkaí.

E'a'aahji tóniteel bibąąhdęę'go yíkai daaní. Hat'aaɬii badahane'ígíí éí doo nitsaago biɬ aɬ'ąą át'ée da, éí ádaaníigo éí dį́į́' áɬtsé dóone'é danilínígíí e'e'aahdęę'go yíkai.

Nida'aɬkaahí ádaaníigo Diné náhookǫsdęę'go yíkai, háálá náhookǫsjí diné ɬa' k'asdą́ą́' t'áá Dinék'ehjí nahalingo yádaalti'go kéédahat'į́.

Díí éí Athabaskan daolyé. Dinéjígo éí Diné Nááhódlóonii wolyé. Kéyah be'elyaago naashch'ąą'ígíí danóɬ'į́ (p. 5). Diné bikéyah náhookǫsjígo lá ha'át'íí Diné Nááhódlóonii shį́į́ kéehat'į́?

Diné nideiɬkaahí ádeinízingo éí Diné ashdlá'aadahdi neeznádiingóó yihah yęędą́ą́' Dinétahgi níná. Díkwíí nááhaidą́ą́' lá?

The Other Story

Scientists have also studied the Navajos' history. These scientists are called **anthropologists.** "Anthropo" means "man," or "humans." "Logist" means "to study." Anthropologists are people who study human beings. They study how we act, our history and our culture. By doing this, the anthropologists try to learn how we came to be the way we are today.

Some anthropologists say the Navajos came to Dinétah from the north. They say the Navajos came down the Pacific Coast, into the Southwest. This is not so different from the story told by medicine men, who say the first four clans came from the Western Ocean.

Anthropologists believe the Navajos came from the north because there are other people in the north who speak a language like Navajos. These people are Athapaskans, like Navajos. Look again at the map on p. 5. Can you find the Athapaskans who live north of Navajoland?

The anthropologists think Navajos came to Dinétah in about 1500 A.D. How many years ago was this?

Diné nideiɬkaahí ádaaníigo éí Dinét'óó yíkaiígo éí doo Naabeehó wolyée da nít'éé. Dziɬghą'í át'éego béého'dílzin nít'éé'. Dziɬghą'í díkwíí shį́į́ t'áá aɬąą dah yikah nít'éé'. Díí éí t'áá ɬa' hooghandóó, éí doodago aɬk'éí danidlínígíí nahalingo. Díí naanídeiinéé́h, ch'iyáán dóó kéédahat'ínígi dooleeɬígi hadeinitáago. Ła' t'áá Dinétahgi kéédahat'į́į́ nít'éé'. Ła' éí shádi'áahjigo adaheezná, níléí Hoozdo hahoodzojí dziɬ naaznilígíí biyi'góó. Ła éí ha'a'ahjigo, halgai hóteeljigo.

But, anthropologists say, when the Navajos first came here, they were not known as "Navajos." They were part of a large group called **Apacheans.** There were many small groups of Apacheans. These were like families or clans. The families moved around, looking for a place to live where there was food and shelter. Some families stayed in Dinétah. Others moved south, to the green mountains in what is now Arizona. Some moved east, to the Great Plains.

A scientist studies the remains of hogan. The hogan was built by Navajos who lived in Dinétah long ago. (Photo by Clifford Gedekoh, courtesy of Navajo Land Claims Office.)

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Dziłghą'i t'áá Dinétahgi kéédahat'ínée éí Diné daosye'. Shádi'áahjigo dóó ha'a'aahjigo adaheezhánéé éí Dziłghą'í daosye'. Náás hodeeshzhiizhgo dabizaadęę t'áá ał'ąą ádaat'é daazlį́į́'. Dííjį́į́di éí Diné bizaad dóó Dziłgha'í bizaad hóló. Nidi saad łą' t'áá ałhidaałt'é, áádóó Diné Dziłghą'i yił ałhil halne'go t'áá yił ałhidiits'a'go át'é.

Díí éí Diné nideiłkaahígíí yaa dahalne'. Hataałii bahane'ígíí lá hait'éego bił aheełt'é? Haashyit'éego éí ał'ąą át'é?

Tsék'i Na'astséelgo Hane'ígíí

Naaki ałąą át'éego Diné Dinétahgi yíkaigo baa hane'ígíí baa ádahoniidzį́į́'. Haashį́į́ daat'éhígóó t'áá ałhidaałt'é, náánáłahgóó éí t'áá ał'ąą ánáádaat'é.

T'áá áłah hane'ígíí ałk'idą́ą́' Dinéhęę haashį́į́ níłtsogo yee nihił halne'.

Łahgo át'éego ałdó' nihichóoni' yęę baa ánáádahodíníidzį́į́ł. Díí éí t'áadoo le'é yits'ą́ą́' adaheeznánée binahjį́'. Díí éí doo ha'ída naaltsoos bik'i sinil da. Nida'ashch'ąą'ígíí bee hane'. Tsé bik'i nida'ashch'ąą', łą' éí bik'inida'astséél.

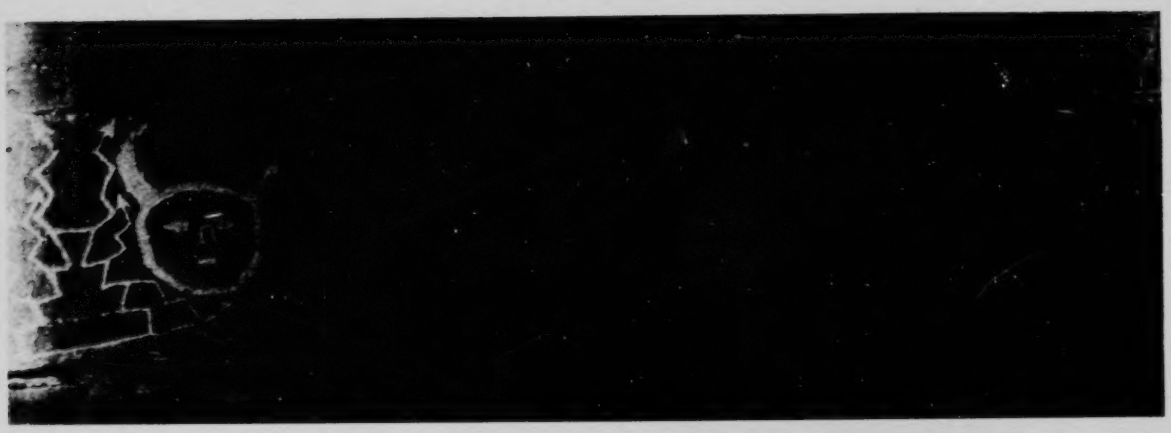
The Apacheans who stayed around Dinétah became Navajos. The ones who moved south and east became **Apaches.** Gradually, the different groups began to speak slightly different languages. Today, there is a Navajo language and an Apache language. But many of the words in each language are similar, and Navajos can still understand Apaches when they speak.

This is the story told by anthropologists. How is it like the story medicine men tell us? How is it different?

A Story In Rock

We have learned two stories about how Navajos got to Dinétah. The stories are alike in some ways, and different in others. Each story tells us something about the early Navajos.

There is another way we can learn about our ancestors. This is from a record which they left themselves. This record was not written down in words. It was told in pictures. The pictures were carved or painted on the canyon walls of Dinétah.



Petroglyphs in Dinétah. What does this picture tell us about how the people lived?

Tsé yee, diné dabich'iyą'ígíí nideich'ąąh naadą́ą́' dóó bį́į́h dóó jádí ádaat'éhígíí. Díí tsé bik'i nida'ashch'ąą'ígíí éí **petroglyph** (tsék'ina' astséél) wolyé Bilagáanak'ehji. Wóyahdi e'elyaaígíí Dinétahdi tsék'ina'ashch'ąą t'ahdii yit'ínígíí naakidi neeznádiin dóó bi'aan nááhai yę́ędę́ę́' daats'í ályáá.

Diné a*ł*dó' bee iilchíhí yee nida'ach'ąąh nít'éé'. Diyin dine'é dóó naaldlooshii dóó nanisé' yee nideich'aah nít'éé'. Díí éí **pictograph** (tsék'ina'ashch'ąą') wolyé Bilagáanak'ehjí.

Anáádaa*ł*t'áadgo tsék'i na'ashch'ąą'ígíí danó*ł*'į́. Na'ashch'ąą'ígíísh hait'éego diné kéédat'į́į́ nít'éé' níigo yee nihi*ł* halne'?

With rocks, the people carved pictures of the food they ate — corn, wild deer and antelope. These carved pictures are called **petroglyphs.** The picture above shows one petroglyph in Dinétah. It was probably carved over 200 years ago.

The people also painted pictures with vegetable dyes. They painted pictures of the Holy People, animals and plants. These paintings are called **pictographs.**

Look at the rock pictures on the next page. What can you learn about how people lived by looking at the pictures?

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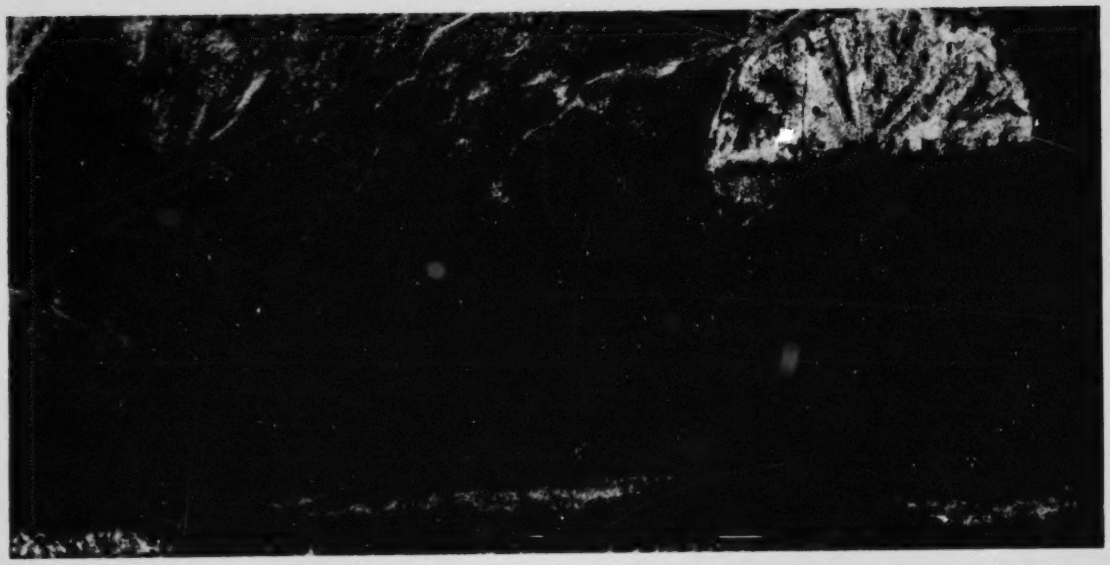
Another Navajo petroglyph, probably of *Ghaa'aask'idii* — Humpback God.



Pictographs, painted with red and white dyes. What do these pictures show?

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T'óó Ch'íheest'ánígíí

Haa'íshą' nihichóoni' baa da'íníílta'ęę nídádaníil'įįɬ. Dinéjí hane'ígíí dóó diné neiɬkaahí bahane'ígíí éí Diné doo t'áá át'éhígi át'ée da níigo baa ádahoniidzį́į́'. T'áá aɬtso diné ákót'é. Adahwiis'áágóó náás hoolzhishgo ɬahgo ádaane'.

Dinéji hane'go éí oonéeɬgo hane'. Nidanitáago bich'į' nidahwii'ná, íidahooɬ'aah dóó hasht'e'niníná dóó k'ee'aan dínéest'ą. DziɬYitis hekáhgo ti'dahooznii', tsékooh dóó hado dóó ana'í yik'ee ti'dahooznii'. T'áadoo le'é yaa naakaiígíí yits'ąądoo ídahooɬ'aah. Be'ana'í yits'ąądóó ídahooɬ'ąą'. Yiɬaɬchʼodao'nínígíí yits'ąądóó ídahooɬ'ąą'. Kéyah ɬahgo ináánáʼnáá dóó bighan ádayiilaa dóó k'ida'deezlá. Kwe'é aɬdó' ninádaalzhah nít'éé'. Ídahool'ą'ęę chidayooɬ'į́įgo yinahjį' bidziil daazilį́į́'.

Hane' binahjį' éí Diné t'óó ahayóígóó ídahooɬ'ąą'ígíí baa ákodaniidzį́į́. Doo t'áá ɬahjį' ídahool'ąą' da, nízaad nihoolzhiizhgo. Ła' ni' bitɬ'áahdi yídahooɬ'ąą'. Ła' éí ha'aznáago bídahoo'ąą'.

Summary

Let's review what we have learned about our ancestors. We know from the Navajo story and the anthropologists' story that Navajos have not always been the way they are today. This is true of all people. Every group of people in the world changes over time.

The Navajo story tells us how the first Navajos wandered about. They were explorers who struggled, learned, settled and grew. They struggled with mountains, canyons, deserts and strangers. They learned from their experiences. They learned from their enemies. They learned from their friends. They settled in a new land, where they built homes and planted fields. Here, they hunted wild animals. Because they used what they learned, they grew strong.

The stories tell us that Navajos learned many things. They did not learn all at once, but over a long time. Some things were learned in the underworlds. Some things were learned after the Navajos emerged to the present world.

Áłtsé dį́į́' dóon'é dinétahgi yíkaigo índa Diné bééhózin silį́į́'ígíí ałdó' baa ákodaniidzį́į́'. Díí yíkaigo diné ałhiłká'anájah silį́į́'. Díkwíí shį́į́ nááhai nida'ahinitingo. Áádóó k'ee'aan díneest'ą́, áádóó diné łá' dah dahidiiná.

Dinétahgi éí diné ałhínéikah nít'éé'. Ałąą ana'í t'óó ahoyói Diné daboosaadígíí éí doo bik'ee hadniit'ée da dooleeł. Bi'éé' dóó bich'iyą' éí t'áá ał'ąą ádaat'é, áádóó bighan ałdó' t'áá ałąą ádaat'éego yii' dabighan nít'éé'. Díí Dinéjí hane'ígíí dóó dine nideiłkaahígíí badahane'ígíí binahjį' baa ákoniidzin.

Diné t'óó Dinétahgi yíkaiígo, t'óó t'áá k'éhózdónígo kéehat'į́į́ nít'éé'. Bi'éé' doo hadat'ée da nít'éé'. Éé' t'áá łáhígo łahgo át'éego yee nidaakai nít'éé'. Díí éí kélchí. Náás daazlį́'ígíí ádaaníigo éí íídą́ą́' nahashch'id bikágí dahakee' nít'éé'.

Náás hodeeshzhiizhgo, diné hast'e' nidahaazná. Naaldlooshii bikágí yee bi'éé' ádeil'į́ daazlį́į́'.

We also know that it was not until the four clans came from the Western Ocean that the people in Dinétah became true Navajos. When the four clans joined the people in Dinétah, they all worked together. Over many years, they taught each other many things. Eventually, they grew in number and some people began to move to other places.

Dinétah was a meeting place for many kinds of people. So it should not surprise us that the people who became Navajos were made up of many different groups. They wore different clothes, ate different food, and lived in different homes. We know this from the Navajo story and the anthropologists' story.

When the Navajos first came to Dinétah, they lived simply. They wore simple clothes. They had one piece of clothing that was different, though. These were their hard-soled moccasins. Navajo elders say that in those days, the moccasins were made of badger skin.

As time went on, the people settled down. They made clothes out of animal skins.

Díí diné naalzheehé danilį́į́ nít'éé'. Dzééh dóó bį́į́h dóó gah dóó dlǫ́ǫ́' dóó hazéísts'ósii dóó dahsání dóó jádí hadaalzheeh nít'éé'. Aɬtį́į́' dóó k'aa' yee nidaalzheeh nít'éé'. Ch'il bine'dę́ę́' éí tsénídahasdzánídę́ę́' yaa nidaa'na'go. Iɬnázt'i' biyi' góne' aɬdó' jádi baa yahadahajeego nideiɬtseed nít'ee', e'elyaaígi át'éego.

Doo nidaalzheehgo t'éiyá bich'iyą' nichídayiyooɬt'eeh da nít'éé'. K'ééda'didlééh nít'éé'. Dííjį́į́di nida'niilt'ą'ígi át'éego nida'niɬt'ą' nít'éé' íídą́ą́'. Tó danilį́į́góó dóó tó hadaazlį́į́góó yíighahgóó k'ééda'didlééh nít'éé', nináháɬtį́į́hgo aɬdó yee nida'niɬhéésh nít'éé'. Áɬtsé t'áá áhooɬts'ígo k'ééda'didlééh nít'éé', t'áá ha'át'éhégo da aɬdó' bich'iyą' nichídayiyooɬt'eeh nít'éé'. Díí bąągo, t'áá nidaalzheeh dayichį́į́h nít'éé'.

These people were hunters. They hunted elk, deer, rabbit, prairie dogs, squirrel, porcupine, and antelope. To hunt, they used a bow and arrow. They hid in bushes or caves, and waited for the animals to come by. They also trapped animals by driving them into corrals.

But hunting was not the only way the people got their food. They were also farmers. They probably grew crops like we do today. They planted their crops near springs and wells. They depended on rain to water them. At first, their crops were few. The Navajos had to find other ways to get food. For this reason, they remained skilled hunters.

T'óó Dinétahdi yíkaiígo, Diné aɬch'į' adeez'ą yii' dabiǫhan nít'éé'. Áádóó tsé yee as'ahgóó yii' dabighan dooleeɬ biniiyé ádeile'go yaa nídiikai. Díí yii' Kiis'áanii binaagóó kéédahat'ínígíí yiɬ yiihdaheezná. Nidi Diné éí hooghan nímazí t'aadoo yaadáádiikai da, dííjį́įdi át'éhégi át'éego.

When they first came to Dinétah, the Navajos lived in forked stick hogans. Then they built homes of rock and stone. They settled in these homes near the Pueblos. But Navajos still kept their hogans, as we do today.

Ałk'idą́ą́' Dinéhę́ę dóó Binaagóó Kéédahat'ínée

Diné naakigo ałhidiikahgo doo ayóo ałhídínéelnáa da łeh. Diné t'áá ał'ąą át'éego nitsídaakees. Bi'éé' t'áá ał'ąą ádaat'é, bizaad ałdó' t'áá ał'ąą ádaat'é. Díí yee ał'ąą ádaat'éhígíí t'áá haashį́į́ níłtsogo na'níłtł'ago át'é.

Náásdaazlį́'ígíí diné doo yił ahééhólzinígíí yił ałhidii'ashgo t'áá áko nida'azbaa'ę́ę doo da'ahijoogą́'ę́ę yaa halne' łeh. T'áá shį́į́ íiyisíí hóyée'go ana hólǫ́ǫ nít'éé'. Dinétahdi hooghan anadahólónéedę́ę bi'oh nidadi'yiizk'ą'ę́ę ła' t'ah naaznil.

Nidi doo áłahjį' ana hólǫ́ǫgo ałhínída'iildah da nít'éé'. Dííjį́įdi díí binahjį' t'óó ahayóí dadóone'é dahólǫ́.

Diné ał'ąą ana'í yił kéédahat'į́įgo hanishį́į́ naakidi neeznádiin dóó dį́įdineeznádiin bihwii'náahgo nááhai. Łahda doo ana hólǫ́ǫ da łeh. Łahda éí ana hólǫ́ǫgo nááhoolzhish łeh. Nidi Diné éí binaagóó kéédahat'ínígíí yił ałhilnidaalnish łeh nít'éé'. T'óó ahayóígoo nideineeztą́ą́'. Bi ałdóí t'áá yéégo yits'ą́ą́dóó ídahooł'ą́ą́'.

Early Navajos and Their Neighbors

When two groups of people meet, they do not always agree. People think differently. They wear different clothes, and speak different languages. These differences can sometimes cause problems.

When our elders talk of meeting strangers, they sometimes talk of wars and battles. Some battles must have been very fierce. In Dinétah we can find the remains of homes which were burned in battles.

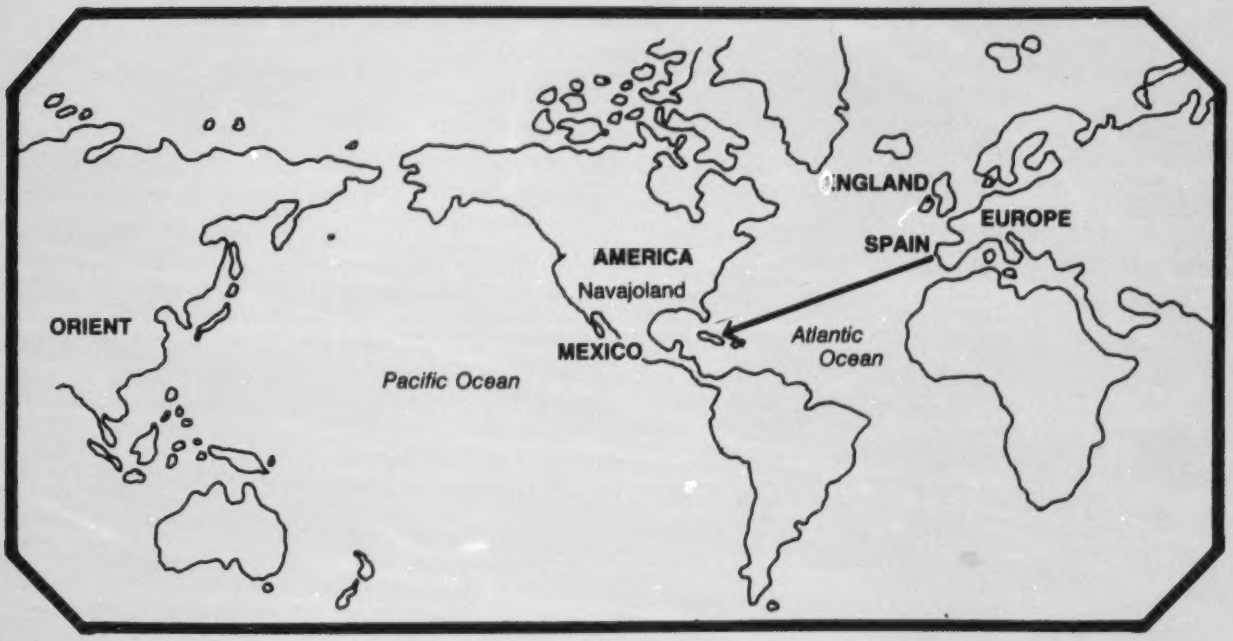
But not all the meetings were battles. For today we see many Navajo clans which came from other tribes.

The Navajos and their neighbors lived side-by-side for 200 to 400 years. In some years there was peace. In other years there was war. But overall, the Navajos worked with their neighbors. They taught their neighbors many things. And from their neighbors, the Navajos learned many things.

SAAD BÍHWIIDOO'ÁŁÍGÍÍ

Chapter Two Vocabulary

Dinéjí (Navajo):	**Bilagáanají (English):**
1. Dinétah	1. Dinétah
2. Tsé bíyah anii'áhí bikooh	2. Chaco Canyon
3. Shádi'ááh dóó e'e'aahjigo	3. Southwest
4. Halgai Hóteel	4. Great Plains
5. Tooh	5. San Juan River
6. Kiis'áanii	6. Pueblo Indians
7. Nóóda'í	7. Utes
8. Dziłghą'í	8. Apachean
9. Dziłghą'í	9. Apaches
10. Diyin dine'é	10. Holy People
11. haaz'éí	11. ladder
12. ya'ii'éí	12. tower
13. ana'í	13. enemy
14. wooszą́ą́d	14. adopt
15. yisnááh	15. captive
16. k'é hólǫ́	16. peace
17. ana hólǫ́	17. war
18. ayóo bii' na'nise'	18. fertile
19. diné neiłkaahí	19. anthropologist
20. naaltsoos bikáá' nihe'níílʔ	20. record
21. tsék'ina'astséél	21. petroglyph
22. tsék'ina'ashch'ą́ą́'	22. pictograph
23. nanise' bee na'ach'ą́ą́hí	23. vegetable dye
24. nanitáhí	24. explorer
25. ach'į' nahwii'ná	25. struggle
26. hast'eilnéé́h, hast'edit'eeh	26. settle
27. Ni' bitł'áahdi	27. underworld
28. haniséé́h, ha'anéé́h	28. emerge
29. bee nihoolzhíishdi	29. eventually
30. t'óó k'éé́hózdónígo	30. simple, simply
31. kélchí	31. moccasin
32. iłʔ éé́hózinígíí, jiichį́ihigíí	32. skill
33. doo béé́ho'dílzinii	33. stranger
34. anaagóó kéé́hat'ínígíí	34. neighbor



Columbus' voyage. In 1492, Christopher Columbus sailed from Spain. He hoped to reach the Orient, but he landed on some strange islands instead. He called the people who lived there "Indios." The black arrow shows how Columbus reached the islands.

TÁÁ' GÓNE' DAHSHIJAA'ÍGÍÍ

Naakai

Ha'a'aah biyaají tónteel wónanídi, Diné doo dohoo'íní di, diné léi' **Christopher Columbus** wolyéego kéehat'į. Na'aɬ'eeɬí éí nilį. T'áá ha'át'éhígo da kéé'hat'įįdóó, Spain hoolyéédóó, níléí Bináá' ádaaɬts'ózí bikéyahgóó shiɬ adoo'oɬ nízin. Bináá' ádaaɬts'ózí bikéyahdi éí t'áadoo le'é ayóo da'ílínígíí doo bídin hóyée' da, díí yiniiyé ákǫǫ bíni'. Áádęę' ɬa' nideeshhéeɬ nízin.

Kéyah be'elyaago naashch'ąą'ígíí 40 góne' danóɬ'į. Spain lá haa'ígi lá? Diné bikéyahdóó lá haanízahdi áhoolyé?

Columbus e'e'aahgóó shiɬ adeez'éél níigo diné doo daboodlęą da, Spain dóó níléí Nááts'ósí bikéyahgóó, éí ha'a'aahjigo. Ídęą' hani shįį diné k'asdęą' t'áá aɬtso kéyah dikąągo dah si'ą danízin nít'éé'. Columbus éí nímazgo dah si'ą nízin. Columbus diné t'óó baa daadloh ɬeh kó'deeshɬííɬ nisin níigo yiɬ halne'go. Nidi Spaingi Asdzání ádahsídáhígíí yiɬ hoolne', e'e'aahjigo shiɬ adeez'éelgo Nááts'ósí bikéyahdi shiɬ adoo'oɬgo át'é. Kéyah biɬ shiná'áz'éelgo níléí ha'a'aah biyaadi shiɬ adoo'oɬ, díiniid. Nit'éé' Asdzání boosdląąd, áádóó tsinaa'eeɬ danitsaaígíí táá' bá nii'nil. Kéyah ɬa' biki' náánít'ęą'go éí ííshjęą Spain bí dooleeɬ bidíiniid.

CHAPTER THREE

The Spaniards

Far to the east, in a land unknown to Navajos, lived a man named **Christopher Columbus.** Columbus was a sailor. He wanted to sail from Spain, and explore new lands. He heard about a place called the Orient. In the Orient, he heard, were many riches. Columbus wanted to go there and bring the riches back to Spain.

Look at the map on p. 40. Can you find Spain? Can you find the Orient? Are these places very far from Navajoland?

Columbus thought he could sail west from Spain, and reach the Orient, which was to the east. No one believed Columbus when he said he could do this. Most people thought the world was flat. They laughed at Columbus and told him he would sail off the edge of the world.

But Columbus thought the world was round. He told the Queen of Spain that he could sail west and reach the Orient. By going around the world, he said, he would end up in the east. The Queen believed Columbus, and gave him three ships. She told him if he found any new lands, they would belong to Spain.

Ghąąjį' yiziłgo, dį́į́'ts'áadah dóó bi'aan náhást'é diin doo naakigóó yihahgo Columbus bił dah'adii'éél. Lą'í nídeezidgo kéyah łéi'gi bił tsíts'á'áz'éél. Columbus Nááts'ósí bikéyahdi ásht'į́ nízin nít'éé'. Át'ahígo índa kéyah ła' yik'íníyáá lágo yaa ákoniiz[į́]', díí éí Spain doo dahoo'[į́]į da nít'éé'. Díí kéyah éí **America** woosye'. Columbus Spain kéyah yá náhodii'ą́.

Columbus kéyah yik'íníyáhę́ę Spaingóó yaa hane' néiní'á. Diné kéyah yikáá' kéehat'ínée éí "Indios" éí doodago "Indians" níigo yiyíizhi'. Díí diné t'áá sahdii át'éego dahináá lá, ní Columbus. Bí'éé' dóó binaalye' Spain bee ádaadinígíí beedahółǫ.

Áádóó kéyah bik'íneet'ą'ę́ę diné t'óó ahayói dayíínii', bee azhdoot'[įį]łii éí doo bídin hóyée' da daha'níigo.

Nidanitáhí Spaindę́ę' niheeskai, England dóó France da dahoolyéédę́ę' ałdó' niheeskai, óola doo bee adoot'[įį]łi yíkadanitáago.

In 1492, Columbus set sail. After many months, he landed on the shore of some strange islands. Columbus thought he had landed in the Orient. But later he found that he had discovered a land which the Spanish did not know about. The Spanish named this land **America,** and said it belonged to Spain.

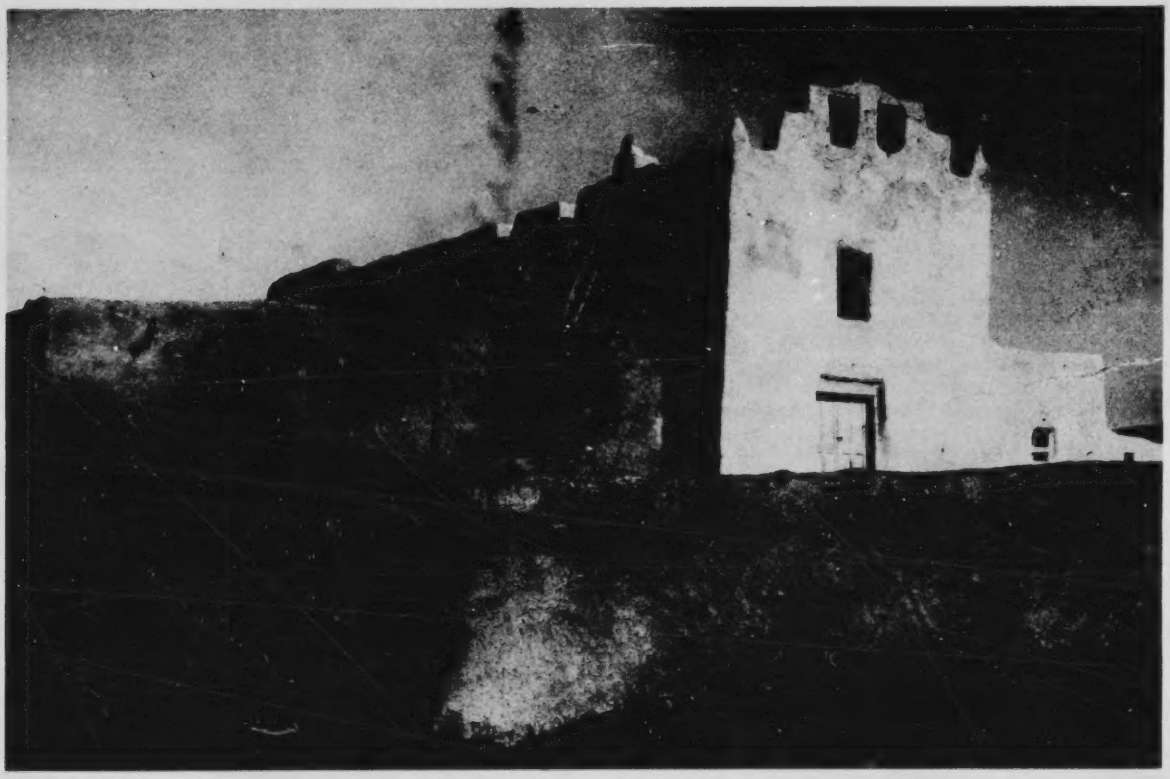
Columbus returned to Spain. There, he told about a strange new land. He told of people who lived on this land, and called them "Indios" or "Indians." The Indians lived differently from the people in Spain, Columbus said. They had cloth and jewelry which the Spanish did not have.

Soon, word spread of a new land, with many riches. Other people wanted to explore this land. They came from Spain, England and France in search of gold and wealth in America.

Náás hodeeshzhiizhgo Spain Méehígo hoolyééjí yee bídahólnííh silį́į́'. Áájí bitsį'yishtłizhii łaʼ kéédat'į́į́ nít'éé'. Naakai bikéyah bighadeideest'ą́. **Diyin bizaad bá hooghan** nidayiiznil. Bitsį'yishtłizhii t'áá nihígi ádaat'éi dooleeł danízingo shį́į́. Bitsį'yishtłizhii binahagha' dóó biwáashindoon yóó' adeididoo'ááł dóó Naakai nahalingo oodlání dadooleeł danizingo.

The Spaniards took over much of America. The Spanish Queen sent men to rule over the Indians living in what is now Mexico. The men settled on the Indians' land. They built churches or **missions** on Indian land.

The Spaniards wanted the Indians to be like the Spanish. They wanted the Indians to give up their religions and governments, and to become Christians like the Spanish.



The Spaniards built churches called *missions* in Indian villages. This one was built in Laguna. (Photograph courtesy of Museum of the American Indian, Heye Foundation.)

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Áádóó Naakai nidanitáhí náhookǫsjigo nikiníná. "Seven Cities of Cíbola" hoolyéego dayíínii' lá, óola bee si'ą́ ha'níigo. Naakai Kiis'áanii bikéyahgi bik'ídadíníitááɬ danizíngo. Naakai Kiis'áanii dóó Naasht'ézhi dóó Dinétah níná. Kéyah be'elyaago naasȟch'ą́ą'í Naakai tádíínánéegó' bikáá' (p. 45).

Łahda Bitsį'yishtɬishii Naakai t'áá yich'į' bá ádahwiiníť'į́į ɬeh. Ch'iyáán dóó éé' yaa dayiiníiɬgo, nihitah noh'néehgo t'áá áko nídadi'niih. Nidi t'áá áko Naakai t'áá ana hólǫ́ǫgo t'éiyá Bitsį'yishtɬishii yitah ná'nééh níť'éé', bá ádahwiiníť'į́į dó'ísh ɬeh doo hwinidzingóó. Ł́į́į' yee atah ná'nééh dóó diné nideiɬtseedgo.

The Spaniards began to move north. They heard stories of "Seven Cities of Cíbola," which, it was said, were made of gold. The Spaniards thought the golden cities were at the Hopi villages. They went to the Hopi villages, and to Zuni, but they never found the cities of gold.

You can see the path of the Spanish explorers on the map on p. 45. Did the Spaniards reach Navajo country?

Sometimes the Indians were friendly to the Spaniards. The Indians gave the strangers food and cloth, and welcomed them to their villages. But often, the Spaniards did wait to see if the Indians would be friendly. Instead, they marched into the Indian villages on horseback, and killed many people.

Hopi village (*left*) and Zuni Pueblo (*right*).
(Photograph courtesy of Museum of the American Indian, Heye Foundation.)

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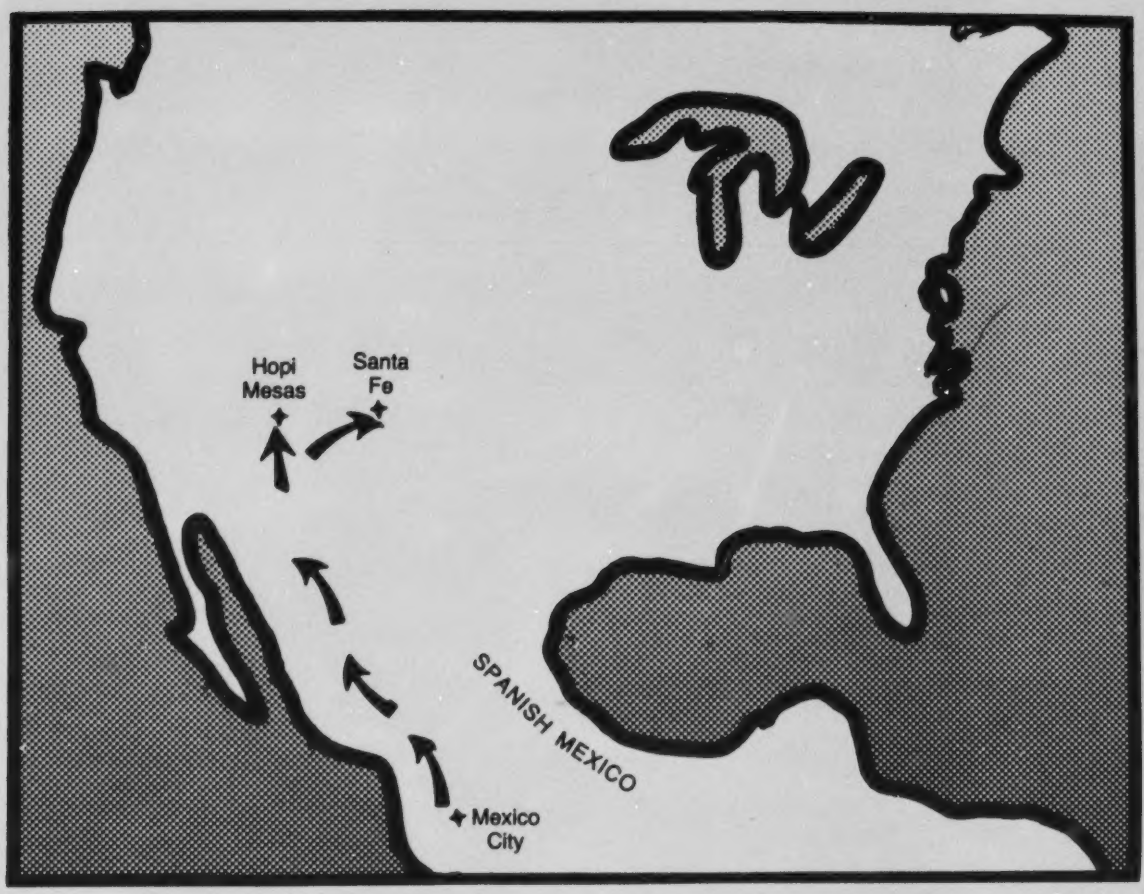


The Spaniards move north. Spanish explorers came up from Mexico City. They were looking for the "Seven Cities of Gold." The Spaniards thought the golden cities were at the Hopi Mesas.

Éí bą̨ą̨go Naakai ana'í at'éego baa tsíhodeeskééz. Bitsį'yishtłizhíi éí doo Naakaigi ádaniit'ée da dooleeł daniizį́į́'. Nihinahagha' doo yóó' adadidiit'áał da daniizį́į́', doo da'iidiidlą̨ą̨ł da ałdo' daniizį́į́'. Naakai doo ninihilo' da dooleeł danizį́į́. Áádóó díí Bitsį'yishtłizhii Naakai yił da'ahóbáahgo yaa nídiikai, t'óó ahayóí diné nidaaztseed.

So, the Spaniards became known as enemies to many people. The Indian people did not want to become like the Spaniards. They did not want to give up their religion and government. They did not want the Spaniards to rule them. They did not want to become Christians. These Indians fought with the Spanish. Many people were killed.

Diné éí Dinétahgi kéédahat'į́į́go Naakai yaa dahodiizts'ą́ą́'. Diné éí aɬ'ąą ana'í yiɬ aɬhaaninádá'iilnih, Kiis'áanii shádi'ááhjí kéédahat'ínígíí éí agháago yiɬ aɬhaanida'iilniih nít'éé'. Áadi nákahgo ha'át'íí shį́į́ léi' Naakai ha'níigo yaa nídahodiits'į́į́h, shádi'ááh dei'go yíkai ha'níigo. Bee'eldǫǫh dóó diltɬish nideijaah dóó diné t'óó ahayói nideistseed ha'níigo dayíinii'. Éí bąągo Diné Naakai t'óó yitsąą nidaakai nít'éé'. T'áadoo baa dahodiits'į́hí nízaad nilhoolzhiizh.

Nidi Naakai náhookǫsjigo t'áá náás yinéɬ. Kiis'áanii dóó Diné yit'áahgi nidaheezná. Kiis'áaniitahgi diyin bizaad bá hooghan ádeile'go yaa nídiikai. Naakai nínáago dibé dóó tɬ'ízí dóó ɬį́į́' yiɬ níná. Díí Kiis'áanii dóó Diné yee yiɬ aɬhaanida'iisnii'. Dinétahgi díí baa hane'go tsé bik'inida'astséél, e'elyaaígi át'éego.

The Navajos were living in Dinétah when they heard stories of the Spaniards. Navajos traded with other tribes, especially the Pueblos. When Navajos went to trade, they heard stories about strangers who came from the south. They heard the strangers had guns and swords, and that they killed many people. So Navajos stayed away from the Spaniards, and the Spaniards did not know about the Navajos for a long time.

But the Spaniards continued to move north. They built villages near the Pueblos and Navajos. They built churches in Pueblo villages. The Spaniards tried to make the Pueblos worship the Spanish god. They tried to make the Pueblos follow the Spanish government.

Eventually, some Navajos met the Spaniards. The Spaniards brought sheep, goats and horses with them. They traded these with the Navajos and Pueblos. Some meetings between Navajos and Spaniards were friendly. Sometimes they fought each other.

We know the Navajos in Dinétah saw the Spaniards and their livestock, because Navajos made pictures of Spaniards on the canyon walls. The petroglyph in the picture on p. 47 shows how the Navajos saw the first Spaniards.

Diné E'e'aahjigo Dahdiiná

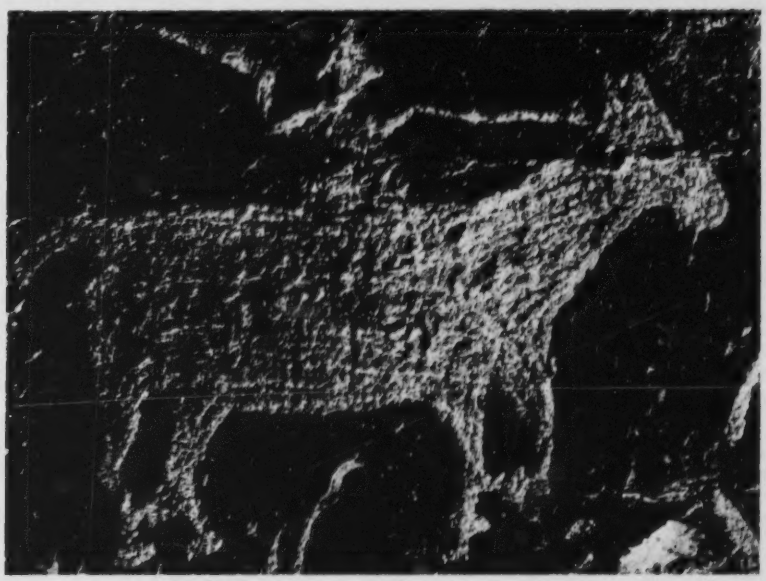
Tsosts'idts'áadahdi neeznádiin dóó bi'aangóó yihah yę́ędą́ą́', Diné bilį́į́' t'óó adahóóyói. Nidi bikéyahgi doo ayói nahałtin da níť'éé', áádóó Dinétahgi bilį́į́' ch'il t'áá bá bídin hóyéé' níť'éé'. Nóóda'í ałdó' baatįįh nídaabahgo bilį́į́' bitsą́ą́' adayiijáahgo yee baa naakai.

Áádóó Diné Dinétahdóó dah dahidiiná. E'e'aahjigo nikidahaazná, níléí Tséyi'jigo. Ła' Tséyi' góyaa ádaheezná. Didzétsoh doo t'áadoo le'é k'ideideezlá. Ła' éí Dziłyíjiin dóó Ch'óóshgai dził ní'áhígíí yiiheezná, ałts'ą́ąjigo aheezná. Ła' éí níléí shádi'áahjigo aheezná.

Navajos Move West

By 1700, the Navajos had many livestock. But there was little rain in their country. The canyons of Dinétah did not have enough grass for the herds. Utes raided Navajo settlements, and tried to take Navajo horses.

Because of this, the Navajos moved away from Dinétah. They headed west, to the grassy lands near Canyon de Chelly. Some people settled in the bottom of the canyon. They planted peaches and other crops there. Some people went farther west. They spread out across Black Mesa and the Chuska Mountains. Other people went southeast, and settled around Cebolleta.



Navajos made this petroglyph of a Spaniard riding a horse. What do you think the Spaniard is carrying?

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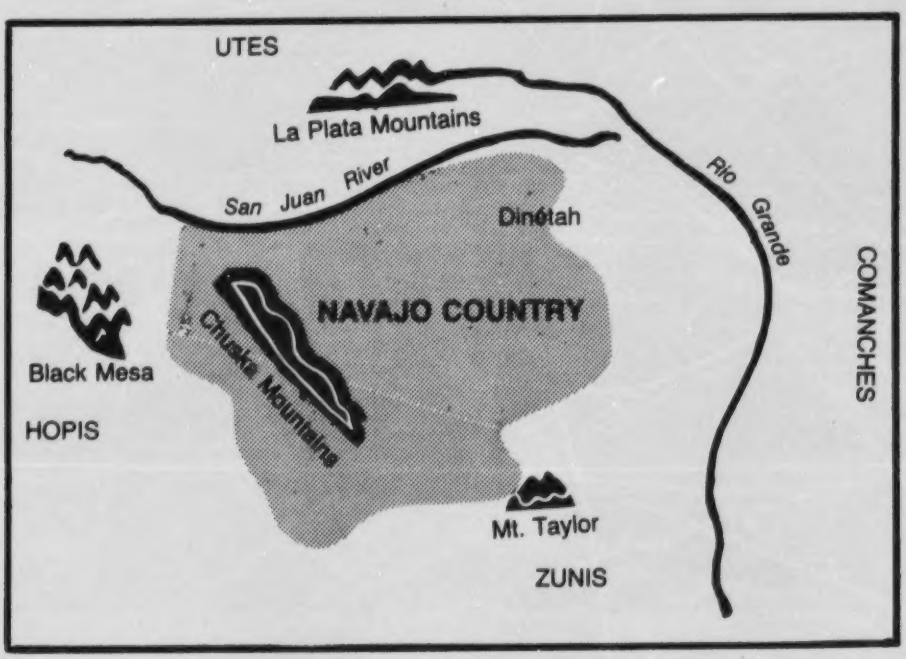
Tséébííts'áadahdi neeznádiingóó yihahgo Diné bikéyah ayóó' áhoníłtéél silį́į́'. Kéyah be'elyaago na'ashch'ą́ą'ígíí t'áá át'é.

Díí kwe'é Diné t'áá tádadinéhé tádadinéehgo yaa naakai. Tó bitáahgi ałch'į́' adeez'á yii' kéédahat'į́į́ níť'éé'. Tó dóó ch'il bídin hóyéé' haleehgo éí nínáádii'nééh níť'éé'. T'áá háida éí doo kéyah bee bíhólníih da níť'éé'. Diné t'áá bí danízinígi át'éego kéyah chidayooł'į́į́ níť'éé'. Diné ałhiłdanidlį́įgo bidibé da'ałchozh łeh, hooghan nideinilgo ałdó' t'áá ákót'é, kéyah doo choo'ínígíí bikáa'gi.

By 1800, Navajo country was very large. It covered the area shown on the map below.

The Navajos moved around a lot in this area. They lived in forked stick hogans. Their camps were near water holes and springs. When they needed more water or better grazing grass, they moved. No one owned the land. People just used what land they needed. They respected another person's right to graze sheep and build a hogan on land that was not used by someone else.



Navajo Country in 1800. The Navajos lived between the Rio Grande and Black Mesa. Their neighbors were the Utes, Hopis, Zunis, other Pueblo Indians, and the Comanches.

Łį́į́' dóó Dibé Biniiyé Ałnáádajibah

Diné doo t'áá łá'ígíí binaat'áanii da nít'éé'. Díkwíí shį́į́ **binaat'áanii** nít'éé'. Díí naat'áanii ayóo nidaalzheeh nít'éé'. Bilį́į́ dóó bidibé éí t'óó adahayóí. Ła' éí hataałii danilį́. Diné bich'į' anídahazt'i'ígíí baahekáahgo yíká'anídaalwo'. Diné éí ayóo binaat'áanii bił danilį́, t'áadoo le'é yaa nídaat'į́įgo dayíists'ą́ą́'.

Łahda naat'áanii naakigo da, éí doodago táa'go da, ałhéédadiikah. Dibé dóó łį́į́' ła' náádeinídzingo da éí ał'ąą ana'í kéédat'ínígóó yiká ałnáádaabah. Diné t'óó ahayóí atah ałnáádaabah. Łį́į́ éí bił deiíjeehgo ałnáádaabah. Níléí ha'a'aahjígo Kiis'áanii dóó Naakai kéédahat'į́įgóó ałnáádaabah. Áádę́ę́' łį́į́' dóó dibé ninádeiniiłkaad nít'éé'.

Łahda ałnáádaabahígíí yisnááh ninádayii'éésh nít'éé'. Kiis'áanii dóó Naakai ninádayii'éésh nít'éé'. Diné bikéyahdi ninádayii'éésh. Yisnááh éí Diné yił kéédahat'į́į łeh.

Ła' dabi'dooszą́ą́dgo dóone'é danilínígíí bá ádaalyaa. Díí éí Naakai Dine'é dóó Ma'iideeshgiizhnii bichóoni' danilí.

Raiding for Horses and Sheep

Navajos did not have one main leader at this time. Instead, there were many **headmen,** or *naat'áanii.* The headmen were good hunters. They had many livestock. Some of them were medicine men. If the people had a problem, they went to the headmen for help. The people respected their headmen, and listened to what these leaders said.

Sometimes, two or three headmen got together. To get more sheep and horses, they raided other tribes. Many men joined the headmen. The headmen and their followers traveled on horseback. They went east, to the Pueblo and Spanish villages. They took sheep and horses from the villages, and brought them back to Navajo country.

Sometimes, the raiders took captives. These were Pueblos and Spaniards that Navajos captured. They brought the captives back to Navajo country. The captives lived with Navajo families. Some were adopted into Navajo clans. Some of these people became the ancestors of the Spanish and Zuni clans.

Kiis'áanii dóó Naakai dóó Nóóda'í ałdó' Dinétah nídaabah nít'éé'. Tséyi'jí dóó díkwíigo shį́į́ nídaabah nít'éé'. Diné bilį́į́' dóó bidibé adeiniiłkaadgo. Yisnááh ałdó' adayiijááh. T'óó ahayóí ashiikéyázhí dóó at'éékéyázhí Diné danilínígíí Naakai adabiizhjaa'. T'áá áájí Naakaitahjí daneeyą́. Ła' t'áadoo bimá dóó bizhé'é yił nída'ahiiltsą́ą da.

T'áá ana hólǫ́ǫgo lą'í nááhai. Kiis'áanii dóó Naakai Diné doo Nóóda'í yaatį́įh nídaabahgo náás hodeeshzhiizh. Bilį́į́' dóó bidibé, łahda éí áłchíní dóó sáanii adayiijááh. Diné ałdó' kodóó bidibé dóó bilį́į́' dóó diné daasnáhę́ę yíká ałnáádaabahgo yaa naakai. T'áá íiyisíí Diné dóó Naakai dóó Kiis'áanii dóó Nóóda'í bita' ana hólǫ́.

The Pueblos, Spaniards and Utes also raided the Navajos. They came to Navajo camps in Canyon de Chelly and other places. They took Navajo livestock. They took captives, too. Many Navajo boys and girls were taken by the Spaniards. The Navajo children grew up in Spanish homes in New Mexico. Some children did not see their parents again.

The raids continued for many years. The villagers and Utes raided the Navajos, and took Navajo livestock, women and children. The Navajos raided the Utes and villagers to get back their livestock and the people who were taken captive. There was much fighting between Navajos, Spaniards, Pueblos and Utes.

The Utes, Pueblos and Spaniards raided Navajo camps. The raiders took Navajo livestock and *captives.* The captives became slaves to the Spaniards, Pueblos and Utes.

Tséyi'gi da'ahijoogą́ą́'ę́ęgi baa dahojilne' ɬeh. Diné dóó Naakai shíí da'ahoogą́ą́' Tseebííts'áadahdi neeznádiingóó yihah yę́ędą́ą́' áhóót'į̯d. Díigi át'éego baa dahojilne':

Baa dahojilne'go éí Naakai t'áá íiyisíí Diné yich'į̯' ádádahalchi, Diné shį́į́ Naakai yaatį̯̀h nídaabahgo. Nidi Diné éí bits'ą́ą́' adaheeshjaa'ę́ę chínídeidooɬt'eeɬ biniiyé aɬnáádaabah nít'éé'. Naakai éí Diné t'áadoo nihitah nídaabahí dooleeɬ danízingo.

Naakai ádeiniizį́į́', Diné Tséyi' góne' kéédahat'ínígíí baatį̯̀h dadiibah. Naasht'ézhí asdzą́ą́ léi' Tséyi'di yiɬ yíkai. Ts'ídá t'óó ahayóí Naakai bisiláoɬtsooí. Bibee'eldǫǫhtsoh éí dahólǫ́.

Siláoɬtsooí díkwíigo shį́į́ aɬts'ázná. Ła' éí e'e'aahjígo t'áá tsédáá'góó hadiiná. Ła' éí tsékooh góyaa ííná.

Diné Naakai aadę́ę́' yinéeɬgo hadeidees'į́į́'. Acheii dóó amásání danilínígíí dóó sáanii dóó áɬchíní níléí tséníhoodzą́ą́ léi' góne' adeizh'eezh. Áádóó Naakai dóó Naasht'ézhi asdzání yę́ę yich'į̯' náheeskai.

There is a story about a fight that took place in Canyon de Chelly. The fight was between Navajos and Spaniards. It took place in the 1800s. The story about the fight goes like this:

. . . It is said that Spaniards were angry at Navajos, because Navajos were raiding Spanish villages. But often, Navajos raided the Spaniards to get back the livestock and captives the Spaniards had stolen. The Spaniards wanted to stop the Navajo raids.

The Spaniards decided to attack the Navajos who lived in Canyon de Chelly. Spanish soldiers came to Canyon de Chelly with a Zuni woman. There were many, many soldiers. They had large guns.

The soldiers divided into groups. One group went along the west rim of Canyon del Muerto. Another group went to the bottom of the canyon.

The Navajos saw the Spaniards coming. They took their elders, women and children to one of the caves in the canyon. Then they turned to face the soldiers and the Zuni woman.

Diné Naakai t'óó bik'ee tsídadoolyiz. Diné naháaztánée bitsą́ąjigo Naakai bá dahjidiiná. Nít'éé haashį́į́ hoodzaa.

Ła' ádajiníigo éí asdzání Naakai dabisnááh nít'ée'go yich'i' dilwoshgo yaa nídiidzá. Báhóóchį́įdgo shį́į́. Ayóó' íitsa'go dilwosh. Dilwoshgo shį́į́ Diné nidanit'inée habi'deel'į́į́.

Ła' ánáádazhdi'níigo éí awéé' da'dildongo dóó diné dadilwoshgo yinásdzíidgo i'niicha. Awé'ę́ę i'niicha. Áádóó Naakai Diné nidanit'ínígi bił béédahoozin.

Siláołtsooí tséníhoodzánée góne' adadziiłdongo yaa nídiikai. Diné ákóne' naháaztánígíí éí doo dayoo'į́į da. T'óó níléí ahoodzánée góne' adadziiłdon. Bee'eldóóh bik'a' tsé bits'áádahaltaał diné ałtso nideistseed.

It is said that the Navajos surprised the Spanish soldiers. The Navajos tried to lead the soldiers away from the cave where the women and children were hiding. Then something happened.

One story says that a Navajo woman, who had been captured by Spaniards, started shouting at them. She was angry. Her shouts were loud. By shouting, she gave away the hiding place of the Navajos.

Another story says that a baby was frightened by the gun fire and shouts of men. The baby began to cry. Then the Spaniards knew where the Navajos were hiding.

The soldiers fired guns into the cave. They could not see the people in the cave. They fired at the walls and top of the cave. Their bullets bounced off the cave walls, and hit the people inside.

Aɬtso da'ahijoogą́ą'go diné tsénihoodzą́ą́ góne' naháaztánée aɬtso nabi'distseed lá. Bee'eldǫǫh bik'a' yitsą́ą́dóó daneezná, siláoɬtsooí aɬdó' biɬ yah ííjéé'.

Díí tsénihoodzánígíí éí **Hojííghání** hoolyé. T'ah bee'eldooh bik'a' tsé baa aheezhjé'ęę daat'į.

Tsénihoodzání bikáá'jígo éí Nazhníídee'í hoolyé. Ch'ikęęh nilį́igo behoosye'.

Da'ahjigą́ągo shį́į tsénihoodzánéedęę' ch'élwodgo siláoɬtsooí ɬa' yiɬ íídéél. Níléí tsédáá' góyaa yiɬ ádah ch'í'ahoogį. Nidi bí aɬdó' ádin, kódzaago. Niná'ádeet'ánée éí t'áadoo bidine'é hasdáyíí'eezh da dajiníigo baa dahojilne'.

When the fight was over, all the people in the cave were dead. They were killed by bullets or by the angry soldiers who came into the cave.

This cave is now known as **Massacre Cave.** You can still see the marks of Spanish bullets inside and on top of the cave.

Above the cave is a place called, "Where Two Fell Down." This place was named for a young Navajo woman. It is said that during the fight, she climbed from the cave and struggled with one of the soldiers. She pulled him over the side of a cliff. But by doing this, she too fell to her death.

It is sad that her sacrifice could not save the others.

Narbona, a great Navajo leader, tried to make peace.

K'é Náhoodoodleeɬ Bíká Áhát'į

Kóhóót'įįd dóó bik'ijį' Diné k'é náhodoodleeɬjí yíká ádaat'įįgo yaa nídiikai. Naat'áanii ɬa' **Narbona** wolyéé níť éé'. Yootó hahoodzojí Kiis'áanii dóó Naakai k'é náhodoodleeɬ níigo bigáál yich'į' neist'i'. Nidi t'óó yíwohda naaldlooshii dóó yisnááh adayiijáahgo yaa nídiikai. Narbona éí bidine'é doo bik'ehdahóɬ'įįgóó aɬnáádaabah.

Ts'ídá kwe'é nahalzhiizhgo hanishįį Naakai siláoɬtsooí léi' **Blasde Henojos** wolyéego Diné yaatįįh íí'eezh. T'ááɬá'í damíilgo daats'í siláoɬtsooi téidi'éésh. Henojos dóó bisiláoɬtsooí Diné bikéyahgóó dahdiiná. Diné shįį biɬ da'ahidiigąąɬ danízingo. Diné nihaatįįh nídaabahígíí doo ánáádadoo'níiɬ biniiyé.

Narbona siláoɬtsooí yinéɬígíí yiyíinii'. T'áá aɬtsogo tádíiyáago yaa hane' téidíí'ą. Henojos dóó bisiláoɬtsooí yinééɬ níigo diné yiɬ dahoolne'. Nihiká'adoohjah aɬdó' deiidíiniid.

A Try for Peace

After this terrible event, Navajos tried to make peace. There was a great Navajo leader named **Narbona.** He tried to make peace with the villagers in New Mexico. But the villagers took more Navajo livestock and captives. Narbona could not convince his own people to stop raiding.

At this time there was a Spanish soldier named **Blasde Henojos.** He led an army of 1,000 Spanish men. Henojos and his troops headed for Navajo country. They planned to fight the Navajos. They wanted to end the Navajo raids once and for all.

Narbona heard about the soldiers. He went all over Navajo country, and talked to the people. He told them about Henojos and his army. He asked the people to help him fight Henojos.

Diné t'óó ahayóí lą dadíiniid. Narbona Washington Pass hoolyéedi diné yiɬ níná, Tóniɬts'ílí dóó Dibé Bito' bita'gi. Tsin dóó tsé yine'dóó nídadínéest'įį'.

Naakai siláoɬtsooí kwe'é deeznáago, Narbona dóó diné yiɬ nidanit'inée Naakai bik'ee tsídadoolyiz. T'áá yéego da'ahijoogąą'. Siláoɬtsooí éí bibee'eldooh dahólǫ' nidi Diné éí t'áá íiyisíí dahayói. Siláoɬtsooí t'óó ahayói naaztseed.

Áádóó bik'ijį' Diné ayóo doo bik'ehdahodidlį́góó nidaabaahgo bee béého'doosz̨id.

Many men agreed to help. They came with Narbona to Washington Pass, between Crystal and Sheep Springs. They hid behind the rocks and trees.

When the Spanish soldiers got to this place, they were surprised by Narbona and his men. There was a battle. The soldiers had guns, but the Navajos were very strong. Many soldiers were killed.

After that, Navajos became well known for being good fighters.

Bilagáana Níłnii'

Diné Naakai yił da'ahó'báahgo Naakai be'ana'í ła' nááhásdlį́į́'. Díí éí Wáashindoon bisiláołtsooí.

Kwe'é nahalzhiishgo ałdo Naakai t'áá bí biwáashiindoon hólǫ́. Níléí tówónanídę́ę́' niheeskai yę́ę náásda'ahílchíłígíí t'áá bí biwáashindoon hadayiiswod. Mééhigojí Naakai **t'áá bí ádádahót'aah.**

Kojí ałdó' Wáashindoon ła' hólǫ́ǫgo t'áá bí ádádahót'aah. Wáashindoon hoolyéedi bił haz'ą́. Tó wónanídę́ę́' ha'naa niheeznánée náás da'deeshchinígíí dayiyéełyeed. **Americans** éí daolyéego da'ádójį́.

Naakai dóó Wáashindoon éí t'áá áłah Diné kéyah chidayooł'ínée yidáahjį́' danilį́', Kiis'áanii dóó ał'ąą ana'í bitsį́' yishtłizhii dabikéyah ałdó. Díí kéyah éí **Southwest Territory** woosye'. Bitsį́'yishtłizhii bikéyah éí doo nidi hwiinidzin da. Naakai dóó Bilagáana éí kéyah t'áá bí ádá t'éiyá deinízin.

Coming of the Americans

While the Navajos were fighting the Spaniards, the Spaniards had another enemy. This was the United States.

By this time, the Spaniards in Mexico were not ruled by the Spanish Queen. Mexico had its own government. The Mexican government was run by descendants of people who came from Spain many years ago. Mexico was an **independent country.**

The United States was also an independent country. It had its own government, in Washington, D.C. The United States government was run by descendants of people who came from England and other European countries many years ago. These people called themselves **Americans.**

Mexico and the United States wanted the land used by Navajos, Pueblos and other tribes. This land was called the **Southwest Territory.** Mexico and the United States did not think the Southwest Territory belonged to the Indians. Mexico and the United States wanted this land for their own purposes.

Kéyah yaa da'ahigą́ągo yaa nídiikai. Wáashindoon bisiláoɬtsooí áádę́ę́' ayííɬ'a'. Siláoɬtsooí Naakai yiɬ da'ahoogą́ą́'. 1846–góó yihahgo índa Naakai bek'ehodeesdlį́į́'. Áajį' Naakai kéyah ninádeideez'ą́.

Kódahóót'į́įd dóó bik'ijį' índa Wáashindoon bitsį'yishtɬizhii bikéyah bighadadidiit'ááɬ daniizį́į́'. Wáashindoon siláoɬtsooí ɬa' ákóne' anááyííɬ'a'. Siláoɬtsooí Diné dóó Naakai dóó Kiis'áanii dóó aɬ'ą́ą ana'í bitsį'yishtɬizhii nidaabaahígíí t'áadoo ádaat'íní dooleeɬ dabi'doo'niid. Tsídá diné t'áá aɬtso bita' ké nídahodooɬeeɬ dabi'dooniid.

Daashį́į́ hóót'į́įd níť'éé' Wáashindoon t'áadoo kéyah agheideet'ą́ągóó. Náás hodeeshzhiizhgo daats'í Diné dóó Kiis'áanii dóó Naakai t'áadoo áť'éhégóó kéédahat'į́į́ níť'éé'. Éí doodago t'áá da'ahóbáahgo hoolzhish níť'éé'. Naakai t'áadoo bik'ehodeeshdlį́į́'góó shą' éí dííjį́įdi haayit'éego nihiɬ haz'ą́ą dooleeɬ níť'éé'?

The two countries fought each other for the land. The United States sent soldiers to the Southwest. The soldiers fought with Mexicans. Finally, in 1848, the United States won the war against Mexico. The Mexicans agreed to give up the Southwest Territory.

When this happened, the United States government wanted to take over all the Indian lands in the Southwest. The United States sent more soldiers to the Southwest. The soldiers were told to stop the raids between Navajos, Mexicans, Pueblos and other tribes. The soldiers were told to make peace between all the people living in the Southwest.

No one knows what might have happened if the United States had not taken over the Southwest. Perhaps, in time, the Navajos, Mexicans and Pueblos might have lived in peace. Perhaps the raiding and warfare would have continued. How would Navajo country be different if the Mexicans had not lost the war with the United States?

SAAD BÍHWIIDOO'ÁŁÍGÍÍ

Chapter Three Vocabulary

Dinéjí (Navajo):	**Bilagáanají (English):**
1. Tó wónanídi Naakai bikéyahdi	1. Spain
2. Naakai	2. Spaniard, Spanish
3. Kéyah ałhidadiidzooí	3. United States
4. Méehigo	4. Mexico
5. Naats'osi	5. Orient
6. Bitsi'yishtlizhii	6. Indios, Indians
7. Wáashindoon	7. Washington, D.C.
8. Oodlání	8. Christian
9. Kiis'áanii	9. Hopi
10. Naasht'ézhí	10. Zuni
11. Tséyi'	11. Canyon de Chelly; Canyon del Muerto
12. Dziłyíjiin	12. Black Mesa
13. Ch'óóshgai	13. Chuska Mountains
14. Hojíígháni	14. Massacre Cave
15. Naakai Dine'é	15. Spanish clan
16. Ma'iideeshgiizhnii	16. Zuni clan
17. ásdzání ádahsidáhígíí	17. queen
18. at'į́	18. wealth
19. diyin bizaad ba hooghan	19. mission, church
20. Wáashindoon	20. government
21. áhoo'a'	21. welcome
22. diltlish	22. sword
23. náás yit'ih	23. continue
24. naat'áanii, alą́ąji sisínígíí	24. headman, leader
25. aatįįh ná'ƀah	25. raid
26. t'áá łáhígi diné dahshijaa'go kééhat'į́	26. village, villager
27. siláołtsooí	27. soldier
28. ninádít'aah	28. sacrifice
29. aakéé' niidlóós	29. convince
30. dah oonééł (silaoltsooi)	30. troops
31. t'áá bí ák'iildzil	31. independent

Zarcillos Largos was another leader who tried to make peace with the Americans.

DĮĮ' GÓNE' DAHSHIJAA'ÍGÍÍ

Ana Hólǫǫ dóó Ak'ehodeesdlĮĮ'

Diné Kiis'áanii dóó Naakai yiɬ da'ahóbáahgo, Bilagáana nihenéhęę t'áá bá nahodét'é. Díí bąągo Bilagáana ana hólónígíí ni' kódoonníɬ dadíiniid. Bilagáana nihenéhígíí t'áadoo át'éhégóó nihenéeh dooleeɬ daniizĮĮ'.

Kólnéehgo éí Bilagáana bitsį'yishtɬizhii ɬa' yiɬ **aɬch'odaos'ni.** Aɬch'odao'níigo éí ahíɬká'anájah ɬeh. Bilagáana Kiis'áanii yiɬ aɬch'odaos'ni'. Aɬhíɬká'anájahgo yaa nídiikai. Diné dóó Dziɬghą'í yik'ijį nidaashnish.

Nidi K'é náhodaadleeɬęę t'óó yíwoh da ana nááhásdlĮĮ'. Łahda ana haleeh doo bik'ijį' Diné **naaltsoos K'é náhodoodleeɬ** biniiyé Bilagáana yee yiɬ aɬhanáádá'dit'ááh. Naaltsoos éí Diné dóó Kiis'áanii doo Bilágáana yitah náádadoobah da níigo yee aɬhaníd a'dit'ááh.

CHAPTER FOUR

Conflict and Defeat

While the Navajos and villagers were fighting, it was not safe for Anglo settlers to come to the Southwest. For this reason, the Americans wanted to end the fighting. They wanted to make the land safe for new Anglo settlements.

To do this, the Americans became **allies** with some tribes. Allies are people who say they will work together. The Americans were allies with the Pueblos. The Americans and Pueblos worked together. They worked against the Navajos and Apaches.

But instead of peace, there were even more raids and killings. Sometimes, after a raid, a Navajo headman signed a **peace treaty** with the Americans. The treaty said the Navajos would not fight the Americans or Pueblos any more.

Bilagáana nídanót'ah, Diné *t'áá aɬtso* doo nináádadoobah da nídaniidzįįh. T'ááɬá'ígíí naat'áanii Diné t'áá aɬtso yá yáɬti' shį́į́ danízingo. Azhą́ naat'áanii biɬ hahoodzodóó bidine'é biɬ danilį́įgo baa nitsídaakees nidi doo éí Diné t'áá aɬtso yá yáɬti' da. Ła' Diné aɬhanídazh'dit'á'hígíí doo biɬ adaaníi da. Éí t'ahdii nidaabaah.

T'óó ahayóí Diné Bilagáana doo dayoodlą́ą da. Łah naaltsoos bee aɬha'deet'ą́ągo Diné naat'áanii nilínígíí ɬa' bi'diisyį́. Łį́į́' baa saad hazlį́į́'go biniinaa ákóhóót'įįd.

T'óó ahayóí Diné naat'áanii danilínígíí Bilagáana Diné yee yaa naakaiígíí doo biɬ ya'ádaat'éeh da. Ła' **Zarcillos Largos** wolyéego. Naakaijí éí "Bijaatɬ'ool Nineezii," wolyé.

Bijaatɬ'óól nineezgo biniinaa ákóosye'. Dinék'ehjí éí "Hózhǫ́ǫ́jí Hataaɬí" dóó "Bikee' Nitsaaí" wolyéé nít'éé'. Hataaɬii éí nílį́. Tábąąhí éí nilį́į́ nít'éé'.

The Americans thought the treaties meant *all* Navajos would stop fighting. The Americans thought the headmen could speak for all Navajos. But even though the headmen were respected by people in their area, they could not speak for all Navajos. Some Navajos did not agree with the treaties. They continued to fight and raid.

Many Navajos did not trust the Americans. Once, after a peace treaty was signed, a Navajo leader was killed. This happened because of an argument over a horse.

Many leaders did not like what the Americans were doing. One leader was **Zarcillos Largos.** In Spanish, his name meant "Long Earrings." He was called this because of the long earrings he wore. He was also called "Peace Chanter" and "Big Feet" by Navajos. He was a medicine man. His clan was *Tabąąha.*

66

Zarcillos éí Bilagáana dóó Diné da'ahigánígíí doo biɬ yá'át'éeh da. K'é náhodoodleeɬ yiniiyé tádíghááh. Łah Wáashindoon bisiláoɬtsooí yiɬ aɬhidiikai. Kwíidíiniid:

Bilagáana! Ha'át'íí shį́į́ biniinaa Diné niidlíinii nihitah nídaabah. Naakai t'áá biɬ da'ahíínííbáahgo łą'í nááhai. Bilį́į́' t'óó ahayóí bits'ą́ą́' adaheejaa' dóó bidine'é la' bitsą́ą́' deiigą́ą́'. Éí t'áá biniinaanii hólǫ́ǫgo ádeit'į́.

Diné t'áá éí baatįįh náádasoobaa'. Ayóo danihidziil. Nihibee'eldǫǫh ayóo dabidziil dóó nihisiláoɬtsooí t'óó ahayóí. Díí bee Kiis'áanii dóó Naakai bik'ehdasidoohdlį́į́'. Ts'ídá ei biniiyé ádeit'į́į́ nít'éé'. K'ad éí t'óó nihí aɬdó' nihich'į́' náhisoohkai t'áá akódeit'íníǵíí biniinaa. Ha'át'íí shį́į́ biniinaa Naakai e'e'aahjí baatįįh nídeibahgo biniinaa nihaatįįh nídaabahgo baa naahkai, nihí aɬdó' ha'a'aahjí t'áá ákot'éego baa naahkaigo.

Zarcillos Largos did not like the fighting between Americans and Navajos. He tried to make peace. One day, he met with some American soldiers. This is what he told them:

Americans! You have a strange reason for war with the Navajos. We have fought against the New Mexicans for many years. We have taken their livestock and killed many of their people. We have a good reason for all of this.

You started a war against the same people. You are very strong. You have big guns and many soldiers. With these, you have conquered the villagers in New Mexico. This is the same thing we have tried to do for many years. But now, you turn against us for doing the same thing you have done. We cannot see why you fight us for raiding the New Mexicans on the west, while you do the same thing on the east.

Diné Bik'iji' Nídazhdiibaa'

Dii bik'iji̯', níléí Diné bikéyah aɬníi'gi siláoɬtsooí bighan ádayiilaa. Díí éí **Tséhootsooígi** wolyéego. Siláoɬtsooí kwii kéédahat'í̯. Bibee'eldǫǫh t'óó adahayóí. Siláoɬtsooí Diné bilí̯í̯' ákǫ́ǫ́ nida'aɬchozhígíí yitaada'aɬdongo nideiɬtseed ɬeh. Tsosts'idiin dóó bi'aan nideistseed.

Díí Diné yik'ee ádádahoolchi̯i̯d. Siláoɬjtsooí kéyah bighadeideet'aahgo yiniinaa bádahóóchi̯i̯d. Diné bilí̯í̯' aɬdó' yits'ą́ą́' nideiɬtseedgo.

Nidi Diné siláoɬtsooí yiɬ da'ahóbáahgo t'áá bá nidanitɬ'a. Siláoɬtsooí t'áá íiyisii t'óó ahaóí. Diné aɬdó' t'óó ahayói nidi daazáadgo aɬ'ą̨ą̨ kéédahat'í̯. Doo t'ááɬáhígi dahshigaa'go kéé'dahat'í̯i̯ da, Siláoɬtsooí át'éhégi át'éego. Áko Diné t'áá díkwíígo siláoɬtsooí yiɬ da'ahigą́ą̨go t'áá bá nanitɬ'a.

Éí bą̨ą̨go Diné lą'ígo aɬhíikai. T'ááɬá'í niidlí̯i̯go siláoɬtsooí baati̯i̯h dadiibah daniizí̯í̯'. Naaki damííl dóó bi'aan Diné hastóí dóó tsíɬkéí Tséhootsooígi aɬhíikai. Siláoɬtsooí bighan si'ánéegi daazbaa'.

The Fight Against the Navajos

After this, the Americans built a fort in the middle of Navajo country. This was **Fort Defiance.** Soldiers lived at the fort. They had many guns. The soldiers shot the Navajo livestock that grazed near the fort. They killed over 70 animals.

The Navajos were angry. They were angry because the soldiers were taking their land. They were killing Navajo animals.

But it was hard for Navajos to fight the soldiers. There were many, many soldiers. There were many Navajos, but they were spread out across the land. They did not live in one large group, like the soldiers at the fort. It was hard for small groups of Navajos to drive away the large group of soldiers.

So the Navajos decided to come together in a large group. They decided to unite, and attack the fort. Over 2,000 Navajo men came together at Fort Defiance. They attacked the fort.

Diné bee'eldǫǫh ɬa' nideijaah. Nidi aɬtį́į́' dóó k'aa' éí íiyisíí yee nidaabaah. Siláoɬtsooí éí bibee'eldǫǫh t'óó adahayói. Diné siiáoɬtsooí yaatįįh yikaigo bitaada'asdon. K'aa' dóó aɬtį́į́' nideijaahę́ę yee ak'ehdadidoodleeɬígíí doo bíighah da. Diné díkwíí shį́į siláoɬtsooí nidabistseed. Ła' éí dahdahidíníichą́ą'.

The Navajos had some guns. But their main weapons were bows and arrows. The soldiers had many guns. When the Navajos attacked the fort, the soldiers shot them. Their bows and arrows could not defeat the soldiers. Some Navajos were killed by the soldiers. The others fled for their lives.

Kwe'é nahalzhiishgo, Siláoɬtsooí léi' **James Carleton** wolyé ataaghá. James Carleton áníigo éí bitsį'yishtɬizhii t'áá **kéyah bá hahidoodzoh** dóó ákǫǫ kéédahat'įį dooleeɬ. Bíni'dii nida'niɬt'ą' yídahwiidooɬ'ááɬ áadi. Bilagáana be'iina'jí yídahwiidooɬ'ááɬ. Bitsį'yishtɬizhii kéyah bá hadaheesdzogóó kéédahat'įįgo éí Bilagáana nihenéhígíí kéyah bikáá' doo nahodét'éégóó nidahanéeh dooleeɬ.

Bitsį'yizhii éí t'óó ahayói kéyah hadaheesdzogóó kéédahat'įį dooleeɬígíí doo ádeinízin da. Bilagáana bikéyah doo t'áá k'ad yaadeideez'ąągoo nitsídaakees. Díí biniinaa Carleton Bitsį'yishtɬizhii atíiɬ'įįgo yaa nídiidzá. Áɬtsé éí Dziɬghą'í bikéyahgóó siláoɬtsooí ayíiɬ'a'. Siláoɬtsooí áyidíiniid: Dziɬghą'í diné danilínígíí éí nidadooɬtsiɬ. Sáanii dóó áɬchíní éí yishnááh ádadoohɬíiɬ. Dziɬghą'í kéyah bá hadoodzohgo ákwe'é kéédahat'įį dooleeɬ.

First, Carleton sent soldiers against the Apaches. These are Apaches who fought Carleton and the soldiers in the 1800s. (U.S. Signal Corps Photo, National Archives.)

At this time, there was an American soldier named **James Carleton.** Carleton thought all Indians should be put on **reservations.** Carleton thought the Indians would learn to be farmers on reservations. They would learn to be like Anglos. And if the Indians lived on reservations, Carleton said, the land would be safe for Anglo settlers.

Most Indians did not want to live on reservations. They did not want to give up their land to the Anglo settlers. For this reason, Carleton decided to punish the Indians. First, he sent soldiers to the Apache lands. He told the soldiers: "You are to kill the Apache men. The women and children will be taken captive. We will put the Apaches on a reservation."

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Díí 1863-góó yihah yę́ędą́ą́'. Dziłghą́'í t'óó ahayói nabi'diztseed. Łą' éí Yootó hahoodzojí kéyah bá náhodiit'ą́ągo áajį́' bi'ílnii'. Díí éí **Bosque Redondo,** éí doodago **Hwéél dí** hoolyé. Carleton Diné ákóne' áajį́' anáádínóolkał niizį́į́'.

Díí Diné naat'áanii danilínígíí díkwii shį́į́ dayíinii'. Naat'áanii nidilt'éego — **Barboncito** dóó **Delgadito** wolyéego — k'é náhodoodleeł yiniiyé nikidii'áázh.

Bilagáana éí Diné ádeidíiniid t'áadoo át'éhégóó t'óó **niná'ádadinoht'aahgo** nihaanohkáah. Diné Hwéél digóó dookah nihaayíkaigo. Bilagáana Diné ádeiłní, t'áadoo nijiiskaiígíí éí t'óó nidahodi'dootsił. Diné t'óó ahayói t'óó tsídadoolyiz. Diné łą' t'áadoo niheeskai da. Bilágáana t'áá niheekai nidi nidanihidoołtsił daniizį́į́'. Éí bąągo t'áá díkwíí Diné niheeskai.

This was in 1863. Many Apaches were killed. Others were sent to a new reservation in New Mexico. This reservation was called **Bosque Redondo,** or **Fort Sumner.** Carleton wanted the Navajos to be sent there next.

Some Navajo leaders heard about this. Two headmen — **Barboncito** and **Delgadito** — tried to make peace.

The Americans said the Navajos had to give themselves up, or **surrender.** The Navajos would go to Fort Sumner when they surrended. The Americans said they would kill the Navajos who did not surrender. Some Navajos did not believe the Americans when they said this. Some were afraid the Americans would kill them even if they surrendered. So, only a few Navajos surrendered at this time.

Bilágáana t'áadoo le'é ɬa' yínáádaneeztą́ą́', Diné nihidookah biniiyé. Carleton bisiláoɬtsooí yich'į́' haadzíí'. Díí siláoɬtsooí éí **Kit Carson** wolyé. Diné éí "Bi'éé' Łichíí'ii" deiiɬní. Carleton Kit Carson Diné bikéyahgóó adíí'ish. Diné hastói danilínígíí nidadooɬtsiɬ dóó sáanii dóó áɬchíní éí yisnááh ádadoohɬíiɬ.

Carson siláoɬtsooí yiɬ Diné yitah tádííná. Ł́į́į́' yee níná. Diné bidá'ák'eh dóó bighan ádeidiyiisk'ą́ą́'. Dibé t'óó ahayói nideistseed. Dibé t'óó aɬk'i yáádaa'áago ádayiilaa.

Díkwíí sh́į́į́ nídeezidgo, Carson Tsosts'idi neeznádiin dóó bi'aan siláoɬtsooí Tséyi' góne' ayíí'eezh. Dá'ák'eh dóó hooghan adeidiyiisk'ą́ą́'. Dahodiɬidgo Tá'díínání woosye'. T'óó dá'ák'eh dóó hooghan bi'oh nida'diizk'ą́ą'go nahaz'ą́ągo ádahoolaa.

K'adę́ę́ i'niihááh. Diné éí bighan ádaadin. Bił́į́' aɬtso bits'ą́ą́' naaztseed. Bidá'ák'eh éí aɬtso dahóóchǫ'. Bich'iyą' ádaadin. Bighan aɬdó' ádaadin. Éí bąągo Diné t'óó ahayói t'óó niná'ádadiist'ą. Tséhootsooígóó dah dahidiikai. Áadi t'óó siláoɬtsooí yaaheeskai. Hwéédi:góó diikah dadíiniid, Bilagáana doohkah dabiɬnínéegóó. Tsebíí damííl dóó bi'aan Diné ninádá'ádeest'ą.

The Americans tried something else to make the Navajos surrender. Carleton talked to one of his soldiers. This soldier was named **Kit Carson.** The Navajos called him "Red Clothing." Carleton told Kit Carson to go into Navajo country. He told Carson to kill the Navajo men, and capture the women and children.

Carson and other soldiers marched through Navajo country. They came on horseback. They burnt the people's fields and hogans. They killed thousands of sheep. The dead sheep were left in piles to rot.

A few months later, Carson took 700 soldiers into Canyon de Chelly. Again, they burnt the people's fields and homes. This became known as the "Scorched Earth Campaign." All that was left were the burning fields and hogans.

Winter was coming. The Navajos had no homes. Their animals had been killed. Their fields had been ruined. They did not have any food. They did not have shelter. So many Navajos gave up. They went to Fort Defiance. There, they surrendered. They said they would go to Fort Sumner, where the Americans wanted them to go. Over 8,000 Navajos gave themselves up.

Ła' diné t'áadoo Tséhootsooídi niheeskai da. Dziłgóó adahineezhchą́ą́'. Dziłyíjiin dóó Ch'óóshgai yighą́ą'di nídadínéest'į́į'. Díí éí diné t'áadoo Hwéél digóó nidaaskai da.

Some people did not surrender. They fled to the mountains and hills. They hid on top of Black Mesa, or in the Chuska Mountains. These people never went to Fort Sumner.

At Carleton's orders, Kit Carson marched into Navajo country. He burnt Navajo fields and homes, and killed the livestock.

Hweeldigóó Na'asdee'

Diné Tsehootsooídóó dah diikaigo, Hwééldigóó táadi neeznádiin tsinsitą́ągóó yíkai. Díí Hwééldigóó Na'asdee' wolyé. T'áá íiyisíí hóyée'go na'asdee'. Deesk'aaz dóó níchííl. Diné ɬa' hak'az dabííghą́ą́'. Ła' éí siláoɬtsooí bitsą́ądę́ę́' naaɬniih dabííghą́ą́'. Łahda siláoɬtsooí diné ayóo bitah dahoneezgaiígíí t'óó nideiɬtseed níť éé', ch'ééh dahidikáhígíí. Díí nihzáanii ɬa' Hwééldi bahane':

"Díí shichóoni' yę́ę ɬa' yaa náhálnih níť éé'. Díí sh́į́ bich'é'é yiɬ ákǫ́ǫ́ naaskai. Bich'é'é sh́į́ k'adę́ę i'niiɬch́į́go. Haa'ígi sh́į́ ch'ééhdeeyáá dóó doo bitah doo hwiina' da. T'áá íiyisíí akéédóó deezhtɬizh. Áádóó sh́į́ nihichóoni' yę́ę áɬtsé ni' kódadii'níiɬ dazhdíiniid asdzání áɬtsé adooɬchíiɬ biniiyé. Nidi SiláoɬtsooÍ doo ádeinízin da. Diné t'áá náás deinéeɬkaad.

The Long Walk

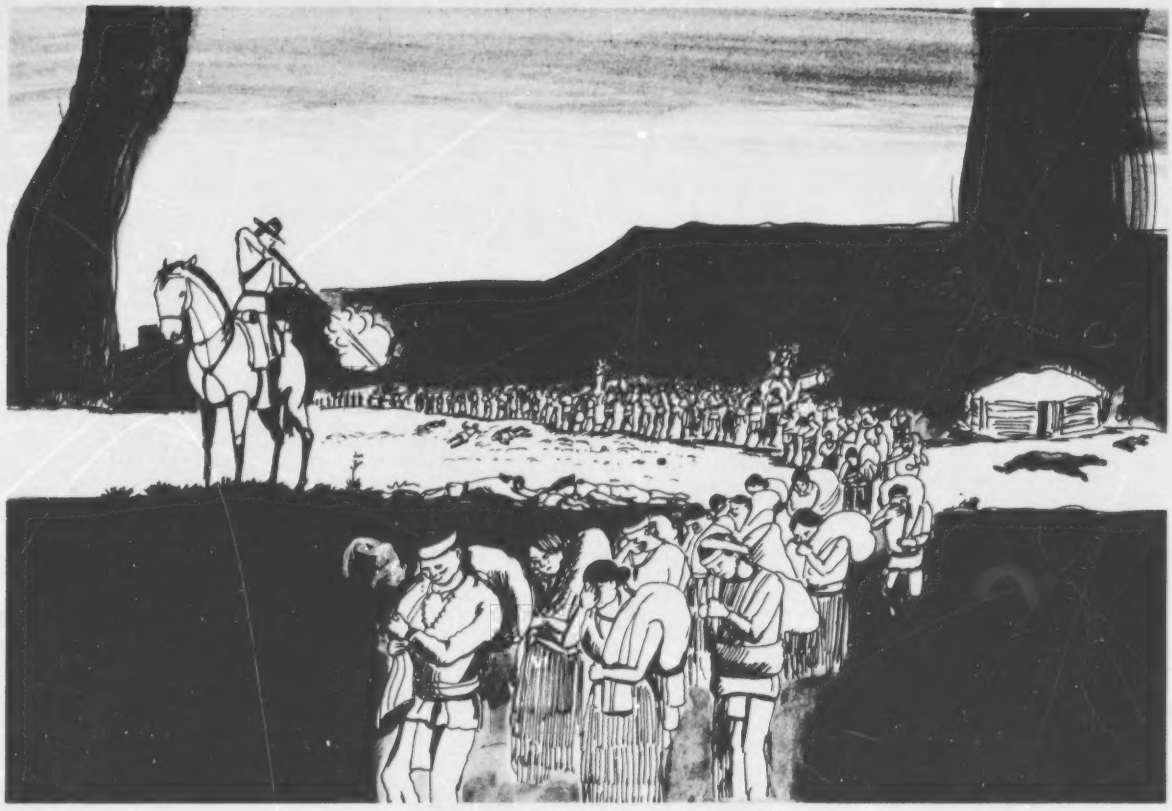
When the people left Fort Defiance, they had to walk 300 miles to Fort Sumner. Their trip was called the Long Walk. It was a hard, sad trip. It was cold and snowing. Some people died of frostbite. Others died from diseases they got from the soldiers. Sometimes, the soldiers killed people who became ill and could not go on. This is one story told by our elders about the Long Walk:

"This story was told by my ancestors. Those ancestors were on the Long Walk with their daughter. The daughter was about to have a baby. Somewhere, the daughter got tired and weak. She couldn't keep up with the others.

"So my ancestors asked the soldiers to stop for awhile, and let the woman give birth. But the soldiers wouldn't do it. They made my people move on.

" 'Nilááh náás wokah,' ní jiní at'édę́ę. 'T'áá shíí ha'át'éhégo da hasdádeesháá*ł*.' Nidi éí t'áadoo ákódzaa da. T'áadoo hodíina'í adeesdǫǫh yiists'ą́ą́'.

" 'Nátą́ą́' nídiijahgo t'áá ha'át'éhégo da ádadiilníí*ł*, t'óó da *ł*eezh bik'iidoodzi*ł*, jidíiniid *ł*a'.' Ts'ídá ákohgo siláo*ł*tsooí *ł*a' *ł*į́į́' bi*ł* nálwod. Éí shį́į́ at'édę́ę yi*ł* adeesdǫǫh. Díigi át'éego hadahane'."



" 'Go ahead,' the daughter said. 'Things might come out all right with me.'

"But she was wrong. Not long after that, they heard a gunshot from behind.

" 'Maybe we should go back and do something, or at least cover the body with dirt,' one of them said.

"By that time a soldier came riding up from behind. He must have shot her to death. That's the way the story goes."

Hwéédidi Ti'dahojooznii'

T'ah nít'éé' Hwééldidi Dziłghą́'í kééhat'į́į́ lágo áadi jíkai. Diné dóó Dziłghą́'í ch'iyáán doo bídin hóyée' da dabi'di'níí nít'éé', éé' dóó hooghan ałdo'. Nít'éé' doo ákót'ée da lá. Chizh nidi bídin hóyéé' lá. Tsin hooghan bee ádoolníłígíí ałdó' ádin.

Diné nízaadgóó chizh yíká ałnáádaajah nít'éé'. Chizh yíká ałnáádaajahgo Naałání baatįįh nídaabah. Naałání nihikéyahę́ę́gi diné kéédahat'į́ daaníigo. Diné ákwiigo éí doo deinízin da.

Hard Years At Fort Sumner

The Navajos found Apaches living at Fort Sumner. The Navajos and Apaches were told they would have plenty of food, clothing and shelter. But this was not true. There was not enough wood for fires. There was not enough wood to build shelters.

The people had to go many miles for wood. When they went to get wood, they were attacked by Comanches. The Comanches said the people were living on Comanche land. The Comanches did not want the Navajos there.

Ch'iyáán éí ayóo bídin hóyéé' nít'éé'. Łahda ch'iyáán nídadik'ǫsh. Diné dichin béé'niigą́ą́h. Ch'ééh k'ééda'didlééh, łeezh yíłtseiígíí biyi' doo dadínísée da. Naadą́ą́' t'áá shǫǫ dadíníséhę́ę ch'osh ałtso yaa nináhodikah.

T'óó ahayóí Diné Hwééldidi neezná. Ła' dichin dabííghą́ą́'. Ła' éí bitah dahoniigai. **Ą́ąh ha'ajeeh** dabííghą́ą́'. Naaki damííl dóó bi'aan Diné ádaadin.

Hojoobá'ígo índa Barboncito Wáashindoongóó bi'ílnii'. Áadi Wáashindoondi naat'áanii yich'į' haadzíí'. Hwééldidi áhoot'éhígíí yee yił nahasne'. Doo da'nit'ánígíí yee yił nahasne'. Diné dichin yik'ee nidaakaiígíí dóó diné noonéłígíí yee yił hoolne'. Naałání yee yił nahasne'. Diné Hwééldidóó nikéédiikah daaní níigo yił nahasne'. Nihikéyahgóó nikééhidiikah danízin níigo yił nahasne'

Wáashindondę́ę́' naat'áanii Hwééldidi hada'asííd yiniiyé niheeskai. Nit'éé' Barboncito t'áá aaníí áníígo halne' lágo yaa ákodaniizį́į́'. Hwééldidi Diné ła' hadaheesdzíí', Wáashindoondę́ę́' naat'áanii naheeskai yę́ę yichi'į'. Ła' Hastiin **Herrero** wolyéego kódíiniid:

There was not enough food. Sometimes, the food was spoiled. The people went hungry. They tried to plant crops, but nothing would grow in the dry soil. When corn grew, it was eaten by worms.

Many Navajos died at Fort Sumner. Some starved to death. Others became ill. They caught a disease called **smallpox.** Over 2,000 Navajos died of this.

Finally, Barboncito was allowed to go to Washington, D.C. There, he talked to leaders of the United States government. He told them about Fort Sumner. He told them about the poor crops. He told them about the hungry and dying people. He told them about the Comanches. He said the Navajos wanted to leave Fort Sumner. They wanted to return to their old country.

Some Washington leaders came to Fort Sumner to see for themselves. They saw that Barboncito told the truth. At Fort Sumner, other Navajo leaders spoke to the Washington leaders. One man, **Herrero,** said this:

"Dibé nidaniilkaadęę niheenídahodoodleeɬ daniidzin. K'ad éí t'óó kǫǫ dichin nihi'niighą. Díí Naaɬání bikéyahígíí éí baa ákodaniidzin. Naaɬání nihaatįįh daazbaa'go nihilį́į́' nihits'ąą' baa adahidoojah. Naaɬání ádashiɬní díí nihí nihikéyah. Tó nihí daaní. Dini' bee nihíhólniih daaní. Tsin nihí daaní. Díí éí yinishdlą, háálá t'áá ákwíįį́ nídaakah dóó nihilį́į́' nihits'ąą' baa adahajeeh. Nihitsíɬkę' chizh hadaakaigo t'óó doo ninánidookah da lá nisin ɬeh. Nihe'ana'í nihinás'á.

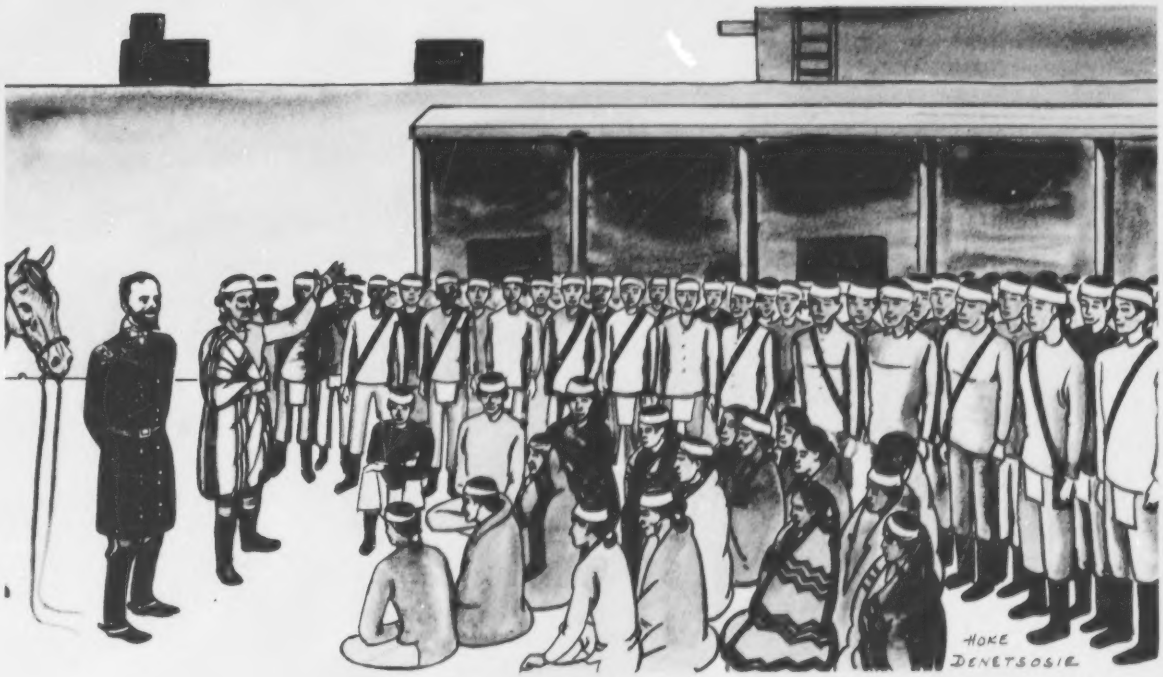
"Shikéyah baa nitséskees. Áadi éí t'áadoo nahodét'éhé kéehasht'į́į́ dooleeɬ. Kǫǫdi éí doo ákót'ée da.

"T'áá áníiltso t'áá aheeɬt'éego ánihi'diilyaa. T'áá áníiltso t'áá ɬá'ígíí bits'ąądóó hosiidlį́į́, Nahosdzáán. Nihikéyahgóó kinkéehidiikah daniidzin."

"We want to have the herds we had before. Here, we are hungry. We know this is Comanche country. We are afraid the Comanches will come here and steal our stock. The Comanches told me this land belongs to them. The water belongs to them. The hunting grounds belong to them. The wood belongs to them. And I believe it, because every day they come here and steal our stock. I think when our young men go out after wood, they won't come back again. Our enemies are all around us.

"I am thinking about my old country. There I would be safe from enemies. Here, we do not have that chance.

"I think we were all created equal. We have all been born by the same mother, Earth. We want to go back to our own country."



K'é Nídahasdlį́į́'

Wáashindoondę́ę́' naat'áanii Diné Hwééldidóó nikéédoohkah dabidíiniid. Carleton binahat'a'ę́ę́ éí doo ákót'ée da bi'doo'niid, naat'áanii ádabiɬní. "Nihikéyahgóó nikéénoohkai éí nihá yá'át'ééh," deiidíiniid Diné. Díí bik'ijį́', naadiin náhást'éí yilt'éego "naaltsoos sání" bízhi' yikáá' deideest'i'. Díí ts'ídá akée'di Diné naaltsoos bízhi' yikáá' deideest'i'. Díí Bilagáana biɬ aɬha'deet'ą́. Diné K'é hólǫ́ǫ́go kéehat'į́į́ dooleeɬ níigo. Diné doo aɬnáádaabah da dooleeɬ ní. Kéyah bá náhodiit'ánígi kéehat'į́į́ dooleeɬ ní. Díí kéyah náhodiit'ánígíí éí ɬahdóó Diné t'áá aɬk'idą́ą́' bikéyahę́ę́ át'é. Neeznádiin dóó t'áá ashdla'í béédoot'ą́ągo ániɬtsogo éí baa nídeet'ą́, t'ahdoo Hwééldigóó da'dildéhę́ędą́ą́'.

Peace

The Washington leaders agreed to let the people leave Fort Sumner. Carleton and his ideas were wrong, the Washington leaders said. "It is right for you to go back to your old country," they told the Navajos.

After this, 29 headmen signed the "old paper." This was a peace treaty with the Americans. It was the last treaty the Navajos signed. It said the Navajos and Americans would live in peace. It said the Navajos would not go on raids. They would have a new reservation.

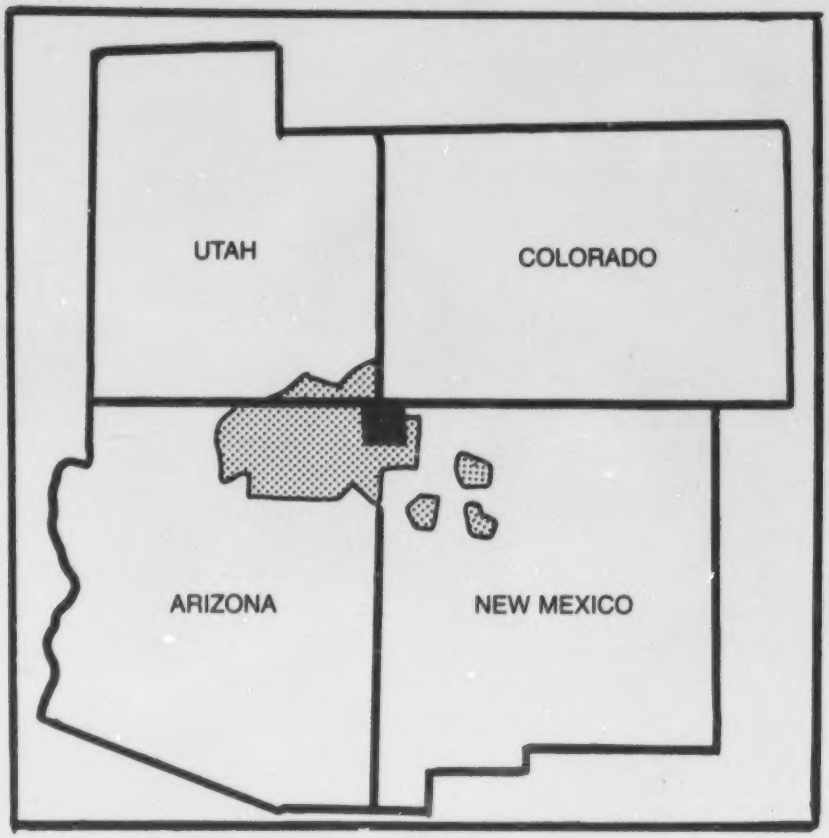
Diné bikéyah be'elyaaígíí 77 góné'. Díí éí Ya'iishjááshchilí, 1868 yihah yę́ę́dą́ą́'. Áádóó Diné Hwééldidę́ę́' nikeekai. Tsosts'id damíil daats'í nikeekai. Bikéyahgóó nikeekai.

Nízaadgóó Diné bighangóó nikeekai. Diné Tsoodził dayiiłtsą́ą́go daachá, bił dahózhóogo shį́į́.

The new reservation was in part of old Navajo country. It was about one-fifth the size of the land they had before they went to Fort Sumner. A map of this reservation is on p. 77.

This was in June, 1868. Then, the people left Fort Sumner. About 7,000 Navajos left. They started back to their homes.

It was a long trip home. It is said that when some people finally saw Mt. Taylor, they fell down on their knees and cried tears of happiness.



The first reservation. Navajos got a new reservation in the Treaty of 1868. It was much smaller than it is now. The first reservation is shown here in black. The lighter area around it shows the reservation today.

SAAD BÍHWIIDOO'ÁŁÍGÍÍ

Chapter Four Vocabulary

Dinéjí (Navajo):

1. Hast'eilnéédh, aɬha'deet'aah
2. Bi'éé' Łichíi'ii
3. Tséhootsooí
4. Hwéédi
5. Hweedigóó na'asdee'
6. ak'ehodeesdlį́į́'
7. áádahoot'įįh
8. ąąha'ajeeh
9. aɬch'odaos'ni
10. naaltsoos k'e náhodoodleeɬ bee aɬha'deet'aah

Bilagáanají (English):

1. settlement
2. Kit Carson
3. Fort Defiance
4. Fort Sumner; Bosque Redondo
5. Long Walk
6. conquer
7. surrender
8. smallpox
9. ally, allies
10. peace treaty

The people had to wait in long lines to get their rations at Fort Defiance.

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ASHDLA' GÓNE' DAHSHIJAA'ÍGÍÍ

Diné Bikéyah Bináhiidzóóh

Diné Hwééldidęę' ninánaaskaigo t'ahdoo ákǫǫ dikáhęędąą' doo áhoot'éhęęgi áhoot'éda. Bighan dóó bidáda'ak'eh dóó bikéyahęę da dadíilidgo nahaz'ą. Náasdi t'áá íiyisíí hóyée'go haz'ą.

Wáshindoon éí ɬą'í nidoohahgo índa Diné bighan ánídeidoodliiɬ dóó be'iina' ch'éédeidoolt'ihígíí yaa ákodnízin. Éí baago Diné ch'iyáán dóó naak'ą'at'ąhi dóó dóó t'áadoo le'é yitaadeiznií'. Díí éí **aheelt'éego ataa'aniih** wolyé. T'áála' hooghandóó dibé niki bitaas'nii'.

T'áá dámóo ooleeɬ bik'eh diné bitaaná'á'nih. Diné doo deighanídęę aɬnáádaakahgo bitaanída'anih. Tséhootsooídi nídaakahgo ná'ázt'į' góne' nahísootą nídabidi'niih. Áádóó naltsoos bitaaná'nih. Díí Wáashindoon yá nidaalnishígíí bá nídeinél'įįh. Áádóó atsį' tááɬá'í dahidédlo'go dóó ak'áán tsosts'id dahidédlo'go bitaaná'nih. Díí diné yikiin kéédat'įį nít'éé'.

CHAPTER FIVE

The Growing Reservation

When the people returned from Fort Sumner, they saw reminders of the terrible years before the Long Walk. Their homes, fields and land were burned. There were hard years ahead.

The United States government knew it would take time for the Navajos to build new homes and make a new life. So, the government gave the Navajos food, cloth and other supplies. These were called **rations.** Each family also received two sheep.

Rations were given out every week, at Fort Defiance. The people walked many miles to receive their rations. When they reached Fort Defiance, they were told to wait in a corral. They were given a ticket. They showed the ticket to a government official. Then he gave them a pound of beef and seven pounds of wheat or corn. This is what the people lived on.

Diné t'áá bich'į' nidahwii'náago neeznáá nááhai. Dichin yik'ee nidaakaigo. Biiį́' t'áá dakwíígo. Dá'ák'eh dóó hooghan ánídaalne'go t'áá hodíina'.

Nidi diné dabidziil. Díí yee hasdáákai.

Náś hodeeshzhiizhgo diné bilį́' ląʼi nídaasdlį́. Diné k'ee'ą́ą náádínéest'ą́. Diné t'óó ahayói silį́'. Wónáásdóó kéyahę́ę diné dóó naaldooshii doo yilááh neel'ą́ą da silį́'. Wáashindoon diné kéyah ɬa' yaa náánéidiní'ą́. Kéyah haadzo yę́ę t'áá nitsaago ályaa. Kéyah be'elyaago naashch'ą́ą'ígíí Diné bikéyah nitsaa silį́ígíí bikáá' 77 gone'.

(BIA Photo, National Archives.)

The Navajos suffered for ten years after they returned from Fort Sumner. They were hungry. Their flocks were small. It took time to plant new crops, and build new homes.

But the people were strong. This helped them survive.

In time, the people's herds became larger. The Navajo Tribe began to grow, too. There were many more Navajos. Soon, there was not enough land for all the people and livestock. The United States government gave the people more land. The reservation was made larger. You can see how the Navajo Reservation grew by looking again at the map on p. 77.

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Naaldlooshii dóó T'áála' Hooghandóó

Diné bilį́į́' yee dahiná. Naaldlooshii nideiniɬt'ą' dóó bidá'ák'eh dahólǫ́. Díigi át'éego ázada'diltso' dóó bi'éé' dahólǫ́.

T'áá aɬtso diné aɬhíɬká'anájah. Áɬchíní t'áá ádaaɬts'ísídą́ą́' nida'niɬkaad yídahooɬ'aah. Náás daazlį́'ígíí ɬa' díigi át'éego bahane':

"Abínígo t'óó ch'éideidzi'ígo dibé ch'idoo'niɬígíí ts'ídá áɬtsé baa tsídahidiikees. 'Dibé lá dííjí ha'át'íí náádeidoodįįɬ lá?' daniidzingo. T'áá da'iidį́hí t'áá háida dah adíníiɬka'. Doo háí lá adínóoɬkaɬ lá hwiinidzin da. Adoolwoɬígíí aɬdó' doo bídin hóyée' da. Aɬhíɬká'anéijahgo nida'niilkaad ɬeh."

Diné dibé dóó tɬ'ízí bighaa' yee diyogí adiiɬ'į́į́ nít'éé'. At'ééké t'áá ádaaɬts'ísídą́ą́' da'atɬ'ó yídahooɬ'aah. Náás daazlį́'ígíí ɬa' díigi át'éego bahane':

"Tɬ'ée'go dóó jį́įgo da'iitɬ'ó bídahwiil'aah ɬeh. Ła' diyogí niitɬ'óohgo, ɬa' hanáánátɬ'óóh. T'áá kódeit'į́įgo níléí nízaadgóó ayiiɬkaah. T'áá ákót'éé nidi t'óó haiɬkááhdą́ą́' náádijah dóó aɬnááda'niilka'. Na'nilkaad dóó atɬ'ó éí dííjį́įdi bee iiná danihi'di'níigo."

Livestock and Family

The people depended on their livestock. They raised livestock, and had farms. This was how they got their food and clothing.

Everyone in the family helped with the livestock. Children learned to herd sheep at an early age. One of our elders tells this story about growing up:

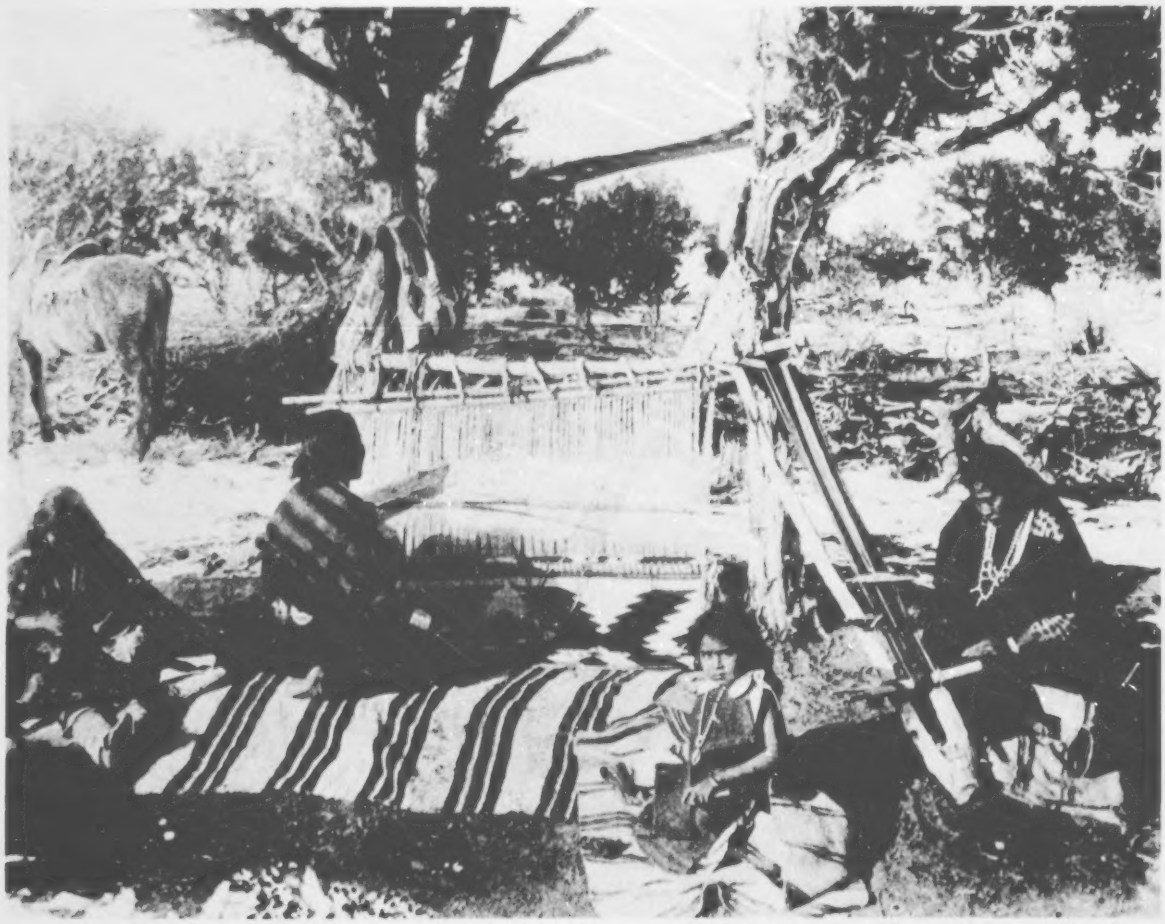
"When we got up in the morning, the first thing we thought of was herding sheep. 'What are the sheep going to eat today?' we thought. After we ate our breakfast, there was always someone going to tend the sheep. We didn't wait for someone else to do it. There was always someone to help. We shared the herding."

People used wool and mohair to make beautiful blankets and rugs. Girls learned to weave at an early age. One of our elders tells this story:

"We learned to weave, all day and even at night. When one rug was finished, we started another one. We did this into the late hours of the night. Even then, we got up before the sun rose, when it was still night, and herded sheep. We were always told that herding sheep and weaving rugs were the ways we would survive."

Díigi át'éego áłchíní hooghandi nidabidi'nitin nít'éé'. Bimá dóó bizhé'é yits'ą́ądóó ídahooł'aahgo. Nida'niłkaad dóó da'atł'ó dóó k'ééda'didlééh bee nidabidi'nitin. "T'áadoo ha'a'aahí dibé ch'éení'nił," daaníigo amá dóó azhé'é. "Ha'a'áahgo dibé bishíníłjee'go," daaníigo, "dichin nidiyoołyéél."

This was the kind of teaching children received at home. They learned from their parents. Parents taught them to herd sheep, weave, and grow crops. "Always let the sheep out before the sun comes up," parents said. "If you let the sheep and yourselves sleep when the sun comes up," they said, "you're going to starve."



Girls were taught to weave at an early age. (BIA Photo, National Archives.)

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Bilagáana Bits'ą́ą́ dóó Íhoo'aah

Wáashindoondę́ę́' éí ɬahgo át'éego Diné ba'áɬchíní nanitinígíí yaa nitsídaakees. Bilagáana bizaad yídahwiidooɬ'ááɬ danízin. Bilagáana nahalingo nidaalnish dóó kéédahat'į́į́ dooleeɬ danízin.

Diné bikéyahgóó ólta' nidaas'nil. Kǫ́ǫ́ Diné ba'aɬchíní nihees'nil. Ólta'di éí doo Dinék'ehjí yádaaɬtigóó áálzin silį́į́'. Łahda t'aadoo hooghanji' nidaakaií lą'í bee nínádadizi', éí doodago ɬą'í bee ninádahahááh nít'éé'.

Ła' amá dóó azhé'é ba'áɬchíní ólta'góó doo yídaalnáa da nít'éé'. Áɬchíní ólta'góó ahekáahgo éí t'áadoo dibé dóó hooghan yaa áhóolyą'í da ɬeh. Amá ɬa' ání', "Niha'áɬchíní óɬta'góó ahekáahgo nihijéí ninádahidit'aah nahalin."

Diné ólta'dę́ę́' nihekáahgo áɬchíní ólta'góó adayii'éésh. Kót'į́į́hgo diné ɬa' ba'áɬchíní nínádeidɬ'į́į́h ɬeh. Niha'áɬchíní ádin daaníi ɬɘh. Éí bąągo áɬchíní t'óó ahayói t'áadoo da'ííɬta' da.

Ídą́ą́' hastiin léi' **Dana Shipley** Wolyéego naaghá. Bilagáana nilį́igo. Wáashindoon éí yá naalnish. Áɬchíní ólta'góó ayii'éeshgo binaanish. Diné ch'ééh ba'áɬchíní doo yaadaadlee' da nidi ayii'éésh.

Anglo Education

Officials in Washington had other ideas for teaching Navajo children. Washington leaders wanted Navajo children to learn English. They wanted Navajos to work and live like Anglos.

So boarding schools were built on the reservation. Navajo children were put in these schools. At school, they were not allowed to speak Navajo. Sometimes, they did not come home for many months, or many years.

Some parents did not want to send their children away. There was no one to herd sheep or care for the hogan when children went to school. One parent said, "When we send our children to Anglo schools, it is like giving up our hearts."

Men came from boarding schools to take children to school. When this happened, some parents hid their children. They told the men they did not have any children. So some Navajo children did not go to school.

At this time there was a man named **Dana Shipley.** He was an Anglo. He worked for the United States government. His job was to make Navajo children go to boarding school. If parents did not give up their children, Shipley took them anyway.

Naat'áanii ɬa' Bisdootɬ'ish Nídeeshgiizhjí bilagáana kót'ínígíí doo biɬ yá'át'éeh da. **Bilį́į́' Łizhinii** éí wolyé. Bilį́į́' Łizhinii ba'áɬchíní da'íídóoɬtahígíí doo íinízin da. Diné aɬdó ɬa' t'áá ákódeinízin. Shipley áɬchíní yíká níyáá nít'éé', Bilį́į́' Łizhinii áɬchíní doo yí'ish da dooleeɬ bidíiniid.

Shipley áɬchíní ɬa' yiɬdadeezdéél. Yida'aztɬ'ǫ́ǫ́ dóó tsinaabąąs yikéédóó iihyiyiistɬ'íid. ÁɬchíníI dahyidiiyeeh nít'éé' Bilį́į́' Łizhinii ádáhoolchį́id. ÁɬchíníI tsinaabąąs yii' hááyíí'eezh. Áádóó Shipley yiɬdeezdéél. Áádóó tsédáá'góó, naalyéhé bá hooghan bine'jí, dahyidiidzį́į́z. Adah ch'iyiiɬhan nít'éé'.

Ts'ídá ákohgo Diné siláo danilínígíí bich'ąąh niníjéé'. Bilį́į́ Łizhinii t'áadoo Shipley atííléhé yich'ąąh niníjéé'. Shipley násdzíid. Áádóó Diné bikéyahdóó t'óó anáádzá.

One Navajo leader at Round Rock did not like what Shipley was doing. This leader's name was **Blackhorse.** Blackhorse was against sending his children to boarding schools. Other people felt the same way. When Shipley came to Round Rock, Blackhorse said Shipley could not take the children away.

Shipley caught some children. He tied them up, and put them in the back of a wagon. He was going to take the children away.

Blackhorse was angry. He took the children out of the wagon. Then he caught Shipley. Blackhorse carried Shipley to a cliff in back of the Round Rock Trading Post. Blackhorse was going to throw Shipley over the cliff.

Just then, some Navajo Police came to help. They stopped Blackhorse from hurting Shipley. But Shipley was still afraid. After this, he left the reservation.

Blackhorse told Shipley not to take Navajo children away to school. When Shipley tried to do this, Blackhorse and his men decided to throw Shipley over a cliff.

Na'iiɬniihí

Łahda Bilagáana dóó Diné aɬhéédadiikahgo — Bilį́į́' Lizhinii dóó Shipley áť'éhégi áť'éego — doo t'áá k'é biɬ naazt'i da ɬeh níť'éé'.

Diné ɬa' Bilagáana ts'ídá doo dayoodlą́a da níť'éé'.

Diné Hwééldigóó naaskai yę́ę dóó áadi ti'dahooznii'ę́ę éí t'ahdii yéédaalniih.

Nidi 1871-góó yihah yę́ędą́ą́', táá' nááhaidą́ą́' Hwééldidę́ę́' niná'iisdeégo, Bilagáana ɬahgo áť'éí léi' níyá. **Lorenzo Hubbell** wolyéego. Yootó Hahoodzodę́ę́' níyá. Na'iiɬniihí nilį́į́go. Hubbell éí niléí ha'a'aah biyaají Bilágáana ɬa' diyogí dóó aghaa' dóó naalyéhé yídin danilínígíí yaa ákonízin. Díí Diné baa nahashniih dooleeɬ díiniid. Tséhootsooídi naalyehé bá hooghan áhoolaa.

Diyogí dóó aghaa' bidiníná́ádę́ę́' Diné t'áádoo le'é t'óó ahayói aɬ'ą́ą́ áť'éego yich'į́' nayiiɬniih. Naalyéhé bá hooghan góne' éí naak'ą'aťą́hí dóó ch'iyáán dóó bee na'anishí dóó tsinaabą́ąs dóó bee atɬ'óhí dóó aghaa' aɬ'ą́ą́ áť'éego bee naach'ą́ąhí dahólǫ́, díí diné yich'į́' nayiiɬniih.

The Traders

Sometimes the meetings between Navajos and Anglos — like Blackhorse and Shipley — were not friendly. Some Navajos did not trust the Anglos. The Navajos remembered the Long Walk and the hard years at Fort Sumner.

But in 1871, three years after the Navajos left Fort Sumner, an Anglo who was different came to Navajoland. His name was **Lorenzo Hubbell.** He came from New Mexico. He was a trader.

Hubbell knew there were Anglos in the east who wanted to buy Navajo blankets, wool and jewelry. Hubbell said he would buy these things from the Navajos. He built a store at Fort Defiance.

In return for their rugs and wool, Hubbell traded many new things to the Navajos. In Hubbell's store, the Navajos found cloth, food, tools, wagons, colored yarns and dyes.

Diné naalyéhé bá hooghan biɬ yá'ádaat'ééh. Ákóne' t'áadoo le'é t'óó ahayóí aɬ'ąą át'éego dahólǫ. Ákwii aɬdó' diné yiɬ aɬhéédadiikah. Kwii aɬdó' hane' nihe'níih. Diné nízaadęę' nihekáahgo nida'iiɬniih dóó bik'is dóó bik'éí yiɬ aɬhéédadiikah.

Áádóó Hubbell Tséhootsooígi dóó Ch'íníl̨̨di naalyéhé bá hooghan ánááhoodlaa. Áádóó bik'ij̨' na'iiɬniihí ɬa' ninááhaaskai. Be'ek'id Baa'ahoodzá'nídi dóó BisdootɬʼizhNídeeshgiizhdi dóó Ooljéé'tódi dóó Tséch'ízhígi naalyéhé bá hooghan ádahoolaa.

Ła' diné naalyéhé bá hooghan yich'į' bá danízaad. Ł̨́į́' dóó tsinaabąąs yee aɬnáádaakah. Díkwíida yiɬkáahgo índa áadi nida'aldeeh ɬeh. Naalyéhé bá hooghandi éí hooghan ɬa' si'ą. Nidahonitɬʼagodiné nizaadęę nidaakaiígíí ákone' nídanijah ɬeh. Na'iiɬniihí diné yitaa'aɬtso', t'áadoo nikidahakáhí. Díigi at'éego yiɬ aɬhaanida'iilniihígíí ayóo yiɬ aɬch'odao'ní siĺ̨į́'.

(BIA Photo, National Archives.)

The people liked the trading post. They found new things there. They met other people at the store. The store was a place to hear news. People came from far away to sell their wool and meet friends and relatives at Hubbell's store.

Soon, Hubbell opened stores at Ganado and Chinle. After this, other traders came to the reservation. They opened stores at Piñon, Round Rock, Oljeto, and Rough Rock.

It was a long trip to the trading posts for most people. They traveled by horse and wagon. It took several days to get there. At the store, the trader had a hogan. He let people sleep in the hogan after their journey, or during storms. The trader gave the people food before they left. In this way, the trader became a good friend to his customers.

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Nida'iiɬniihí k'asdą́ą́' t'áá aɬtso ayóo Dinék'ehjí yádaaɬti'. Nízaadi ádahooníɬígíí Diné yee yiɬ dahalne' ɬeh. Díigi át'éego Diné Bilagáana yaa ákoniizį́į́'.

Diné aɬdó' nida'anishígíí yee yiɬ dahalne' ɬeh. Bééshníť'i'di hastóí naanish bá dahólónígíí yee yiɬ dahalne' ɬeh. Hastóí t'óó ahayóí bééshníť'i' yą́ą́h nidaalnish yiniyé aɬnáádaakah ɬeh.

Na'nízhoozhígóó kǫ'na'aɬbą́ąsii hidijeehídóó aɬnánéígéeh ɬeh. Áádóó diné adahwiis'áágóó aɬnáádaakah. Kǫ́'na'aɬbą́ą́sii bitiin ádeile' dóó hasht'éídeidle' éí binidaanish níť'éé'. Aɬtso nidaalnishgo éí na'nízhoozhígi niɲahákááh ɬeh. Na'iiɬniihí áadi biba' sidáa ɬeh, nikibidoo'ish biniiyé.

Most traders spoke Navajo. They told the people about events in faraway places. This is how the people learned more about the Anglos.

The trader told people about jobs, too. There were jobs for men on the railroad. Many men left to work for the railroad. The trader took them to the train station, in Gallup. From there, the men traveled all over the country. Their job was to build and fix railroad tracks. When they finished, they came back to Gallup. The trader was there, waiting to take them home.

The traders helped the people. And the Navajos helped the trader by selling him their wool, blankets and livestock.

The trader told men about work on the railroad. Many men left, and traveled all over the country for the railroad. (BIA Photo, National Archives.)

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Diné Binaat'áanii Ánáádaalyaaígíí

Aɬk'idą́ą́' éí diné naat'áanii ayóo dayíists'ą́ą́' nít'éé'. Diné t'áá áyídígi kéehat'ínígíí yikéé' tádadikááh nít'éé', éí doodago dabikéíígíí. Díigi át'éego Diné biwáashindoon dahólǫ́ǫ́ nít'éé'.

Ts'ídá alą́ą́jį́' bóhólníihígíí éí ádin nít'éé'. Béésh bą́ą́h dahsi'ání yá dah sidáhígíí aɬdó' ádin nít'éé'. Béésh bą́ą́h dahsi'áni aɬdó' ádin nít'éé'. Bii' áɬahná'ádleehé éí ádin nít'éé'.

Diné bágo, nizhonígo biwáashindoon naalnish nít'éé'. T'áá haadahoot'į́į́hgo éí baahodoot'ihígíí t'áá bééhózíní ɬeh. Saad haleehgo aɬdó' áká'adoolwoɬígíí t'áá bééhózíní ɬeh. Háí shį́į́ k'éehodooɬdǫǫɬígíí t'áá bééhózíní ɬeh.

Nidi Bilagáana Diné biwáashindoon doo yaa ákodanízin da. Alą́ą́jį́' sizínígíí háidíígíí shį́į́ kéyah haadzooígíí bibeehazaánii bee biɬ nahodoonihígíí doo biɬ béédahózin da. Dahoniitɬ'áahgo bee biɬ hodoonihígíí áɬdó' doo biɬ béédahózin da.

New Navajo Leaders

In the past, the people listened to the advice of headmen, or *naat'áanii.* The people followed the headmen who lived in their area, or who came from their clan. This was the type of **government** the Navajos had.

There was no main "chief." There was no tribal chairman. There was no tribal council. There were no chapters.

For Navajos, this government worked well. They knew who to come to in times of trouble. They knew who would help them decide arguments. They knew who would help them solve problems.

But Anglos did not understand the Navajos' government. The Anglos did not know which headman to talk to about rules for the new reservation. They did not know who to talk to about problems on the reservation.

Bilagáana t'ááɬ'ígo éí doodago naakigo da Diné t'áá yá yáɬti' dooleeɬígíí ɬa' bik'ídadíníitááɬ ch'ééh danízin. Díigi at'éego éí Wáashindoondi da'íníísh. Alą́ąji' dah sidáhígíí t'áá aɬtso Bilagáana yá yálti'. Bá alá'nídahgo nibi'deeltéél. Ayaaí hooghangí bá yádaaɬti'ígíí aɬdó' nidayiiníɬ. Díí Wáashindoondi alą́ąjį" dah sidáhígíí yiɬ áɬahnádleeh. Béeso chideidoo'įįɬgóó dóó baa ts'ístɬ'a'aldahígíí yiɬ yaa nínádaat'įįh.

Diné bikéyah bikáa'gi éí doo díigi át'éego haz'ą́ą da. Nít'éé' Diné biwáashindoo ɬahgo ádzaa.

Bilagáana Diné bikéyahdi níná. Díí 1920-yę́ędą́ą'. **Ak'ah ɬizhíní** yíkadanitáago. Díí ak'ah éí ɬeeyi'di hóló. Tooh nahós'a'jí éí ak'ah bíká ɬedadi'diiltas danízin. Kéyah niha'doot'ááɬ ak'ah bíká adadi'diiltas biniiyé dadíiniid. Naaltsoos Sáni biyi' yisdzohgo éí aɬníí' biláádhdóó diné Toohgi kéédahat'ínígíí yee lą́ da'asɬį́į'go t'éiyá ak'ah bíká ada'doolgoh. Éí bąągo Bilagáana t'áá aɬtso naat'áanii biɬ áɬahdiidleeɬ dadíiniid, diné aɬdó, ɬa' atahgo. Díí éí áɬah aleeh wolyé. Díí éí Bilagáana kéya ba'iitaahígíí yee bídahólníih. ÁɬtsÉ éí dooda hodoo'niid nít'éé'. Át'ahígo índa kéyah ba'ít'ą́.

The Anglos wanted to find one or two men who could speak for all Navajos. This was how the government worked in Washington, D.C. There was a President who spoke for all Americans. He was **elected** by a **majority** of Americans. Americans also voted for **congressmen** to represent them. The congressmen and President met in Washington, D.C. They decided how to spend money and solve problems.

There was nothing like this on the Navajo Reservation.

Then something happened to change the Navajos' government. Some Anglos came to the reservation. This was in 1920. They were looking for **oil.** The oil was under the ground. The Anglos wanted to drill for oil around Shiprock. They asked if they could lease the land near Shiprock to drill for oil.

The Navajos' treaty with the United States said that three-fourths of the people around Shiprock had to agree to this. So the Anglos asked all the headmen and other people there to come to a meeting. This meeting was called a **general council.** The general council decided what to do about leasing the land to the Anglos. At first, the council said no. But later, the council let the Anglos lease the land.

Díí bikéédóó éí díí ádahnidibįįhígíí ła'ałyóigóó áłah nádleeh nít'éé'. Diné bikéyah Bilagáana ba'iit'aahígíí íiyisíí binidaanish nít'éé'.

Nidi Bilagáana éí t'ááła'ígo, éí doodago t'áá naakíhígo da, Diné yá yáłti dooleeł danízin. Éí bą̨ą̨go 1922-góó yihah yę́ę̨dą́ą́' Naat'áanii táá'go bik'i hodiinii'. Díí éí **Chee Dodge, Charlie Mitchell** dóó **Dugal Chee Bekiss.** Díí hastóí áłahná'ádleehgo ádahnídinibįįh nít'éé'. Ak'ah bíká áda'algo' biniiyé kéyah ada'ii'nííłjí yee bídaholnííh nít'éé'.

Áádóó 1923 yę́ę̨dą́ą́' beehaz'áanii łahgo át'éego ánáánályaa. Diné t'áá bí bá yáłti' dooleełígíí nínádayiidlah dooleeł hodoo'niid. Díí éí **béésh baah dahsi'ání** wolyéego yééji'. Béésh bą̨ą̨h dahsi'ání éí hastą́ą́ nii'nil. Álą́ą̨jį' dah sidáhígíí dóó **hastą́ą̨go béésh bą̨ą̨h dahsi'ání** nii'nil. A'ą̨ą̨ nanideehígíí ałdó' hastą́ą́go nii'nil. Díí éí béésh bą̨ą̨h dahsi'ání áłah aleehgóó t'áá yi'oh neel'ą̨ą̨hgo bí ákǫ́ǫ́ yá yighááh.

Díí éí Diné t'áá ałtso yá yádaałti'go ádaalyaa. I'iiníiłgo bik'idahodiinii'.

Díí ts'ídá áłtsé béésh bą̨ą̨h dahsi'ání daazlį́į́'. Chee Dodge éí béésh baah dahsi'ání yá dah nánídaahgo ábi'diilyaa.

After this, general councils met in other places. The main job of the councils was to decide whether Navajo land should be leased to oil companies.

But the Anglos still wanted one or two headmen to represent the whole tribe. So in 1922, three Navajo leaders were chosen to do this. They were **Chee Dodge, Charlie Mitchell** and **Dugal Chee Bekiss.** The three men were representatives on the **business council.** The business council was like the general council, except only three men were on it. The business council's main job was to decide about oil leases.

Then, in 1923, some new rules were set up. The rules said that all Navajos would have a chance to elect a **tribal council.** The tribal council had a **chairman, vice chairman** and one **delegate** from each part of the reservation. There were six delegates in all. Also, each delegate had an **alternate.** Alternates came to meetings when the delegates could not come.

These people were representatives of the tribe. They were chosen by Navajos, in a tribal **election.**

This was the first tribal council. Chee Dodge was elected the first chairman.

(BIA Photo, National Archives.)

Dıí t'ahdoo Diné yídanitáah da níť éé'. Ch'óóshdą́ą́dą́ą́' ak'ah bíká ada'diltaz biniiyé kéyah a'iit'aah t'éiyá yee bídahólníih níť éé'. Wónáásdóó t'óó ahayóijį' binidaanish silį́į́'. Bee haz'áanii da ádeile'go. Wónáásdóó diné bił hadahwiisdzogóó béésh bąąh dahsi'ání nidayiiznil. Dííjį́į́di éí béésh bąąh dahsi'ání diné yá dahó'aahgo baa ákohwiinidzin.

The tribal council was new to the Navajos. At first, the council's main job was to decide about oil leases. But soon, the council decided many other things. The council made new laws and rules. In time, every community had a representative on the tribal council. Today, the tribal council is recognized by all people as the **governing body** of the Navajo Tribe.

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Áłah Ná'ádleehé

Béésh bąąh dahsi'ání áłah nádleehígíí haalyeedgo Tsiiziziijí Wáashindoon łá' hanáánáalwod. Bilagáana hastiin léi' **John Hunter** wolyéego Diné yił nidaalnish. Kin Náhálgaiídęęę' Wáashindoon yá naalnishgo. Wáashindoondęęę' atiin dóó dádádeestł'ingo ádahodoolníłígíí béeso bá nideet'ą. Hunter éí Diné díí béeso ch'ideet'ánígíí haashíįyit'éego chideidiil'įįł danizínígíí yiniiyé yił áłah silíį'. Diné Tsiizizii nahós'a'gi áłahdiidleeł yidíiniid.

Díigi át'éego Hunter **áłahná'ádleeh** yaa nitsézkéézz. Níléí ha'a'aah biyaají díigi át'éego Kintahgóó áłahnida'adleeh bił nahaz'ą, díigi át'éego shíį yiniiyé át'íįgo. Díí áłah ná'ádleehídí alą́ąjį' dah sidáhígíí dóó akéé' goǫ́e' dah sidáhígíí dóó naaltsoos íiłł'íní dóó béeso yaa áhályání i'nída'ii'niłgo ninádei'nił. Díí éí nidaha'áhí danilį. T'áá ákwii kintahgi diné yił áłahnádleeh. Áłah aleehdi diné t'aadoo le'é bida'diiłł'áhígíí yaa yádaałti', doo haashíįyit'éego kéédodǫǫł.

Hunter díigi át'éego t'áadoo le'é łá' habidiyeeshwoł niizíį', Diné bikéyah bikáa'gi. Tsiiziziijí diné naat'áanii danilínígíí diné áłahdiidleeł dabididoohniił yidíiniid.

Chapters

While the tribal council was getting started, another kind of government was begun in Leupp. There, an Anglo named **John Hunter** was working with Navajos. Hunter worked for the United States government. The government had money to build dams and roads. Hunter wanted to talk to the Navajos about how to spend this money. He wanted all Navajos around Leupp to meet and talk about these things.

That was when Hunter thought of the **chapter system.** Hunter knew that Anglos in the east had a way of meeting called the **town hall.** In the town hall, people elected a president, vice president, secretary and treasurer. These were the **officers.** The officers met with people in their town. At meetings, everyone talked about problems and how to solve them.

Hunter wanted to start something like town halls on the reservation. He asked the headmen near Leupp to get the people together.

Diné t'óó ahayóí niheeskai. Díí ts'ídá áłtsé diné áłah silį́į́'. Diné táá' naaznilí nideiznil, alą́ą́ji' dah sidáhígíí dóó akéé' góne' dah sidáhígíí naaltsoos ííł'íní dóó béeso yaa áhályání nideiznil. Haashį́į́yit'éego ałhíłká'adoojahgo atiin dóó dá'deestl'in ádeidoolíłígíí yaa yádaałti'.

Díí bikéé'dóó Hunter díkwíigo shį́į́ áłah náá'ásłį́į́'.

Íídą́ą́' éí diné yii' áłah nádleehígíí béeso bá ádaadin. T'áátł'óó'góó dóó naalyéhé bá dahooghangóó dóó danidáá'góó da áłah nídaadleeh nít'éé'.

Hundreds of people came to Hunter's meeting. This was the first **chapter meeting.** The people elected a chapter president, vice president, secretary and treasurer. They talked about how to work together to build dams and roads.

After this meeting, Hunter called meetings at other places. Soon, there were chapters in many Navajo communities. In those days, people did not have money to build chapter houses. So they met outside at the trading post, or at a ceremony.

The first chapter meetings were held outdoors. There was no money for chapter houses in those days.

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T'áá aɬk'idą́ą́' áɬahnída'adleeh yę́ę́gi át'éego, naat'áanii diné yiɬ áɬahnídaadleeh yéegi at'éego. Diné éí áɬah nída'adleehígíí t'áá biɬ yá'ádaat'éé́h.

Dííjį́į́di éí diné t'áá biɬ hadahwiisdzogóó áɬah nídaadleeh. Áɬah ńida'adleehígíí táá' naaznilí éí agháadi át'éego baa nitsáhákees. Diné béésh bąąh dahsi'ání yiɬ nidaalnishgo anídahazt'i'góó kéédahaɬdǫǫh. Áɬah ná'ádleehígíí bidine'é yéego yíká'análwo'.

The chapter meetings were like the old days, when headmen met with people. The people liked the chapters.

Today, every community has its own chapter. The chapter and its officers are very important to the community. People in the chapter work with the tribal council to solve problems. The chapter serves its people well.

SAAD BÍHWIIDOO'ÁŁÍGÍÍ

Chapter Five Vocabulary

Dinéjí (Navajo):	**Bilagáanají (English):**
1. Béésh bąąh dahsi'ání yá dahsidáhí	1. chairman
2. akéé' góne' dahsidáhígíí	2. vice chairman
3. naaltsoos íiɬ'íní	3. secretary
4. béeso yaa áhályání	4. treasurer
5. bik'ihodiinii'ii	5. alternate
6. a'aanaatɬ'izhí	6. delegate
7. diné yá yáɬti'í	7. representative
8. béésh bąąh dahsi'ání	8. tribal council
9. ádahnídinibį́į́hí	9. general council
10. béeso naadzojí dahnídinibį́į́hígíí	10. business council
11. nidaha'áhí, bee haz'áanii ádeiɬ'íní	11. governing body
12. kintahdi áɬahná'ádleehídi	12. town hall
13. a'ílyé a'íť'aah (bik'é azláago)	13. lease

There was not enough grass for the livestock. So *stock reduction* started, and people had to give up half their herds.

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HASTĄĄ GÓNE' DAHSHIJAA'ÍGÍÍ

Łahgo Áhoodzaa

Kwe'é nahalzhiishgo diné bilį́į́ k'ee'ąą nídínéest'á. Diné bilį́į́' yiɬ naanídeiínéé́h. Łahgo ch'il ádį́į́hgo ɬahgóó nínáá'diinéé́h.

Doo táda'dinéé́hę́ę́gi áhoot'ee da hazį́į́'. Bilagáana Diné bikéyah binaagóó nidahaazná. Bidá'ak'eh ádahoolaa. Kin k'ee'ąą deideeznil. Wáashindoondę́ę́' aɬdo' Diné doo kéyah ɬa' yaa néidee'aah da silį́į́'. Diné kéyah t'áá yidziihígíí t'éiyá yikáá' bilį́į́' nideiniɬt'ą' dóó k'éédá'didléé́h.

Diné kéyah t'áá át'éhígi át'ée dooleeɬ danízin níť'éé'. Ch'il dóó tó t'áá doo bídin hóyée' da dooleeɬ danízin. Hazhó'ó kéyah nihiɬ danilį́įgo chideil'į́įgo éí t'áadoo le'é doo bídin hóyée' da dooleeɬ.

Nidi diné ɬa' doo ákót'éego nitsídaakees da. T'óó dzólníígo t'áadoo le'é yaa nídiikai. Kéyah doo yaa ádahalyą́ą da silį́į́'. Naaldlooshii t'óó ahayóí nídeineest'á.

CHAPTER SIX

Changes

At this time, the people had many livestock. Families moved with their herds. When the grazing grass in one place ran out, they moved some place else.

But the people were not able to move around like they did before. Anglos had settled on the land around the reservation. The Anglos had farms there. They built cities there. The United States government could not increase the reservation any more. The Navajos had to use the land they had for their livestock and crops.

Navajos believed the land would always be good. They thought there would always be plenty of water and grass. As long as they respected the land and nature, they would have what they needed.

But some people did not do this. They were not careful. They did not take care of the land. They had more livestock than they needed.

Wónáásdóó kéyahę́ę nídínéesdzá. Łį́į́ dóó béégashii dóó dibé dóó tł'ízí ch'il bi'oh neel'á silį́į́. Tó ałdó' diné dóó naaldlooshii dóó nanise' bi'oh neel'á silį́į́.

Kóhoodzaago Wáashindóondę́ę́' diné bikéyah yą́ą́h dabíni'. Kéyahę́ę t'óó ałtso nídooltsih danízin. Nídíyołgo łeezh akáa'gi yá'át'éhę́ę t'óó bił yóó' aheyóół łeh háálá ch'il bikáá' ádingo biniinaa. Ch'il ásdį́į́d dóó łeezh ałtso bił yóó' aheeyolgo ninátł'į́į́hgo t'óó bikooh dahazlį́į́'. Kéyahę́ę t'óó bikoh dahazlį́į́, ch'il ałdó' hanájee da silį́į́'.

Soon, the grazing and farming land began to run down. There was not enough grass for all the sheep, goats, cattle and horses. There was not enough water for people, animals and crops.

While this was happening, officials in Washington started to worry about the Navajos' land. The officials thought the land would dry up. There was not enough grass to keep the **topsoil** from blowing away on windy days. When the grass and topsoil were gone, rain and wind made deep cuts in the land. The land became **eroded,** and no new grass could grow.

After awhile, the grazing grass began to go down. The wind started to blow all the *topsoil* away.

Diné Wáashindoondęę́' baa íldee'go yiɬ áɬah silį́į́'. Ch'ída'adiyoohniɬ bi'doo'niid. Diné aɬníí' bilááh dóó ch'ídahidoohniɬ bi'doo'niid. Díigi át'éego t'éiyá kéyah náhiidoo'naaɬ bi'doo'niid.

Díí **ch'í'iiníiɬ** woosye'.

Ch'óóshdą́ą́dą́ą́' Wáashindoonii Diné bilį́į́' nidayiiɬniih. Dibé dóó tɬ'ízí t'ááɬá'í béeso bą́ą́h ílį́igo. Łį́į́ éí naaki dóó bi'aan dį́į́yáál. Áádóó ha'a'aah biyaagóó adayiiyeehgo áadi baa nidahaniih.

Ákǫ́ǫ́ ahegeehgo ayóo ílį́ T'óó nideiɬtseedgo yaa nídiikai. Łį́į́' t'óó yitaada'aɬdon. Dibé dóó tɬ'ízí éí t'óó yidahodinil. Naaldlooshii yę́ę́ t'óó aɬk'i yáádaa'áago ádayiilaa.

Díí Diné yik'ee bádahóóchį́į́d. Naaldlooshii t'óó bee na'a'néhígíí doo biɬ yá'ádaat'éeh da.

Díí biniinaa diné ɬa' t'áadoo bilį́į́' ninádeidiyiiz'ą́ą da. Wáashindoonii t'áadoo bilį́į́' bighadayiis'nil da. Ákódaadzaa yę́ę́ éí ɬa' awáalyahgóó adabi'diisht'eezh. Ła' nízaadgóó adabi'diisht'eezh. Bik'éí adabi'diisht'eezhgóó doo biɬ béédahózin da. Ła' áadi diné lą'í béédaahai.

Navajos had meetings with Washington officials about this. The officials decided the Navajos had too many livestock. The livestock were eating all the grass. So the officials said Navajos had to get rid of half their livestock. Every family had to give up half their herd. The officials said this was the only way the Navajos' land could be saved.

This was called **stock reduction.**

At first, the officials bought the Navajos' livestock. They paid $1.00 a head for sheep and goats. They paid $2.50 for horses. The animals were sent to the east, where they were sold.

Sometimes it was too expensive to send stock to the east. Instead, the officials just killed the animals. They shot the horses. They set fire to sheep and goats. The animals were left in piles, to rot.

This made the Navajos angry and upset. They did not agree with wasting good livestock.

Because of this, some people did not give up their livestock. They did not let the officials take their animals. The officials took these people to jail. Some people were taken far away. Their relatives did not know where they were. Sometimes the people stayed in jail for many years.

Dííjį́į́di Diné ch'í'iis'nilę́ę́ t'ahdii yaa yínííɬ nidaakai. Náás silíígíí ɬa' kót'éego bahane':

"Shizhé'é bilį́į́' t'óó ahayóí nít'éé'. Áádóó ch'í'iis'nil. Na'nishkaad nít'éé'. Ch'ída'iiníɬígíí nihaayíkai dóó naaldlooshii dayííɬta'. Shizhé'é kónéelt'e' nanahidoonih bi'doo'niid. Áádóó dah adíníiɬkaad.

"Shilah dóó shí baa yiicha ɬeh. Dah adíníiɬkaadgo t'áadoo nihíínáaɬ da. Dibé éí bee hinii'ná. Ła' t'ahdii ádaaɬts'ísígo. Dibé yázhí dóó tɬ'ízíyázhí."

Even today, Navajos think of stock reduction with sadness. One elder tells this story:

"My dad had a lot of sheep. Then stock reduction came up. I was herding sheep. The official came around and counted our sheep. He told my daddy how much to sell. Then he took the stock away.

"We used to cry, my sister and I. We herded sheep, and when they took the sheep, we didn't want to see it. We depended on our sheep for a living. And some of them weren't even high yet. They were just little goats and lambs."

Diné Bikéyah Yich'ą́ą́h Nidaazbaa'

Díkwíí shį́į́ nááhai Diné dóó Bilagáana t'áadoo le'é yaa naakaigo. Bilagáana doo áłahjį' ayóo bił da'ílį́į da nít'éé'. Doo t'áá ałtso yá'át'éeh da nít'éé'. Ła' Diné Bilagáana yił da'ahigą́ą́go atídeiił'į́į nít'éé'.

Nidi t'áá ałhílká'anájahgo nahashzhiizh. Ałhił nidaalnishgo. Díigi át'éego díkwíígóó shį́į́ anídahazt'i'góó k'éédahasdǫǫd. Díí binahjį' bidziil daazlį́į́'.

1941 yę́ę́dą́ą́' Béésh Bich'ahnii dóó Bináá' Ádaałts'ózí bił da'ahijoogą́ą́'. Díí World War II wolyé, Akée'di Yéego Da'ahijoogą́ą́'. T'óó ahayóígóó kéyah dahnaaz'ą́ą́góó da'ahoogą́ą́', éí bą́ą́go ákóolyé.

Diné t'óó ahayóí atah nidaazbaa'. Diné ła' t'áá íiyisíí bikéyah yíká'ííjéé'. Éí Navajo Code Talkers, **Áta'dahalne'é.** Ata'dahalne'é Diné bizaad chidayooł'į́įgo ata' dahalne' nít'éé', yéigo éí Nanil'ingo ata' hane' nít'éé'. Wáashindoon dóó yił ałch'odao'nínígíí yił ałch'į' dahalne' nít'éé'. Bináá' Ádaałts'ózí ch'ééh yééda'deetįįh Nidi Diné bizaad bee hane'ígíí éí t'áá íiyisíí nanitł'ago ályaa. Bináá' Ádaałts'ózí éí ch'ééh yéé'deetįįh. Ts'ídá t'áadoo yééda'deeztą́ą́ da.

Dííjį́įdi nidi t'ahdii Diné bikéyah yich'ą́ą́h nidaakai.

Navajos Serve Their Country

Over the years, the Navajos and the Anglo-Americans shared many experiences. Some experiences were bad. The Navajos were not always treated with kindness and respect by Anglos. And some Navajos fought with, and hurt, the Anglos.

But many times, the people have worked together. They have helped each other. In this way, the people have solved problems. They have grown stronger.

In 1941, the United States went to war against Germany and Japan. This was called World War II. It was called that because many countries fought in the war.

Many Navajos left their homes to fight in this war. One group of Navajos especially helped their country. These were the **code talkers.** The code talkers used the Navajo language to send secret messages. The messages were sent to the United States and its allies. The Japanese tried to learn what the messages said. But the Navajo code was not easy. The Japanese could not break it. They never learned what the Navajo code meant.

Even today, Navajos serve their country in the Army, Navy, Marines and Air Force.

Navajo code talkers during World War II.

Today, we honor the code talkers for their help in winning the war.

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Łahgo Át'éego Nááhodeeyáhígíí

Aɬtso da'ahijoogą́ą'go Diné bikéyahdi ninánaaskai, t'áadoo le'é t'óó ahayóí yaa ákodaniizį́į'go. Nidaaskai yę́ęgóó yinahjį' yaa ákodaniizį́į'go. Bidine'é éí agháadi át'éego yaa nitsídaakęés. Nidaazbaa'ęę yaa biɬ dahózhǫ́. Nidi iiná éí náásgóó yit'ih, be'í'ool'įįɬ aɬdó' t'áá ákót'é, bínááhwiidoo'áaɬii aɬdó' t'óó ahayóí. Ba'áɬchíní dinéjí iinánígíí yee ninádeidínóotįįɬ, áádóó diné binaagóó kéehat'ínígíí aɬdó'.

Díí béésh bąąh dahsi'ání yich'į' naaskai. Yaa ákodaniizį́'ígíí yee yiɬ nidahasne'. "Niha'áɬchíní t'áadoo le'é ɬa' yínáádahwiidooɬ'ááɬ," dadíiniid. Ólta' ɬa' ninaadadoo'niɬ doo nidadíníitįįl dadíiniid.

Nidi béeso ádin.

Áádóó béésh bąąh dahsi'ání Wáashindoongóó naaskai. Áadi naat'áanii yiɬ ahiɬ nidahasne'. Chee Dodge béeso ólta' bee ádadoolniiɬígíí yiyííkeed. T'aadoo haadahanéhé t'áá nízaad nihoolzhiizh. Diné t'áá yéigo bich'į nidahwii'ná.

New Beginnings

When the war was over, the people came back to Navajoland with new ideas. They had learned many things from the people they met around the world. They were proud of their people. They were proud of what they had done in the war. But they knew that to survive and keep their culture, they had to learn new things. They had to teach their children to live in the Navajo world. They also needed to know about their neighbors around the world.

These people went to the tribal council. They told the council about what they had seen during the war. "We need to teach our children new ideas, and new things," they said. They asked the tribal council for more schools to teach their children.

But there was no money for the schools.

The tribal council went to Washington, D.C. They talked to leaders in Washington. Chee Dodge asked the Washington leaders for money to build new schools.

Bil¿¿í' aɬtso bits'ą́ą́' ch'idahaas'nil. Diné ɬa' bich'iyą' t'áá bi'oh daneel'ą́. Nidi díí éí t'áadoo da'ííɬta' da. T'áá ha'át'éhégo da ak'idadidooldziɬígíí doo biɬ béédahózin da, na'nilkaad t'éiyá.

It was a long time before anything happened. This was a hard time for the Navajos. Their herds had been reduced by one-half because of stock reduction. Some people did not have enough food to feed their families. But these people had never been to school. They did not know how to earn money by doing something different than herding sheep.

Nít'éé' 1950 yę́ę́dą́ą́' Wáashindoon beehaz'áanii łá' ánááyiidlaa. **Navajo-Hopi Act** wolyéego. Béeso ólta' bee ádadoolniiłígíí ch'ídeet'ą́. Bééso dáda'deestł'in dóó atiin bee ádadoolniiłígíí hazlį́į́'. Bii' áłahná'ádleehí béeso bá hazlį́į́'.

Díí yee Diné biwáashindoon bidziilgo ádayiilaa. Kéyah ada'iisnilę́ę yee bínídahoosníí'. Díí binahjį' béeso t'áá lą'í baahinidééh silį́į́'.

Ólta' da łá' nináádaas'nil. Diné dóó ba'áłchíní ólta'gi t'áadoo le'é t'óó ahayóí yídahooł'ą́ą́'. Bilagáana bizaad yídahooł'ą́ą́'. Bilagáana be'iina' łá' yínáádahooł'ą́ą́'. Łahgóó da'ólta'góó Diné bizaad wólta' dóó bee ak'e'elchí yídahooł'ą́ą́'. Díí naaltsoos át'éhégi át'éego yits'ą́ą́dóó Diné nákéé' badahane'ę́ę dóó be'í'ool'į́į yínídahooł'ą́ą́'.

Then, in 1950, the Washington leaders passed a new law. It was called the **Navajo-Hopi Act.** This gave the Navajos money to build schools. There was money to build dams and roads. There was money for chapter houses.

With this money, the Navajos made their goverment stronger. They took more control over land that had been leased to the oil companies. They gave some of the oil money to students who wanted to go to college.

And, they built new schools all over the reservation. Navajo children and adults learned many things at the schools. They learned English. They learned more about the Anglo way of life. At some schools, they also learned to read and write the Navajo language. In books like this one, they learned more about Navajo history and Navajo culture.

Ch'éédaast'ánígíí

Diné nízaadę́ę́' yíkai. Ach'į' nahwiináá dóó ana dahólǫ́ǫgo baa hane'. Nidi bichi'į' nidahwiis'ná'ę́ę yee bidziil daazilį́į́'.

Ła' t'óó ajéí yineesgaigo baa dahane'. Ła' éí ayóo baa hózhóogo, éí binahjį' nihitah yá'ádahoot'ééh.

Díí łа' daýinóołta' naaltsoo biyi'. Nidi díí doo t'áá ałtso hane' át'ée da. Diné t'óó ahayóígóó yaa halne'.

Díí hane' díííjį́įdi binahjį' ániit'éhígíí yee nihił dahalne'. Nihinaat'aanii yee nihił dahalne', dóó haashį́įyit'éego tsístł'anída'aldahgo aheezhjéé'. Kéyah dóó nihichóoni' yę́ę yaa dahalne', haashį́įyit'éego chidayoolł'į́į nít'éé'. Diné nízadę́ę niheeskai yę́ę yaa halne'. Díí łа', na'iiłniihí ádaat'éhígíí, Diné yíká'ííjéé'. Ła' éí, Naakaigi ádaat'éhígíí, Diné yitaadaazbaa'. Díí binahjį' Diné ídahooł'ą́ą́' dóó k'ee'ąą nídínéest'ą́.

Náás daazlį́į'ii adaaníigo éí nákéé' náhane'ígíí bee nihidziil. Ałk'idą́ą́' ádahóót'įįdę́ę nihił bééhózingo éí díííjį́įdi tsístłeidáahgo í'diilníílígíí t'áá íídą́ą́' nihił bééhózin dooleeł. Ałk'idą́ą́' ádahoodzaa yę́ę baa ákoniidzingo éí náásgóó ádá hwiit'áał dooleeł.

Summary

The history of the Navajo people is long. It is a story of struggle and fights. But in their struggles, the Navajo people became stonger.

Some stories are sad. Many are happy, and make us proud.

You have read some of these stories in this book. These are not all of the stories. But they tell a lot about the Navajo people.

The stories teach us how we came to be the way we are today. They tell us about our leaders, and how they helped in hard times. They tell about the land, and how our ancestors used it. They tell about other people who came from faraway. Some of these people, like the traders, helped the Navajos. Others, like the Spaniards, fought with the Navajos. In all this, the Navajos learned and grew.

Our elders say stories from the past give us strength. Our elders tell us that if we know about the past, we will know how to solve problems today. And, by learning about our past, we can plan for our future.

SAAD BÍHWIIDOO'ÁŁÍGÍÍ

Chapter Six Vocabulary

Dinéjí (Navajo):	**Bilagáanají (English):**
1. Béésh Bich'ahnii	1. Germany
2. Binää' Ádaaɬts'ózí	2. Japan
3. Akée'di Yéego Da'ahijoogą́ą́'ígíí	3. World War II
4. ɬahgo é'énéèh	4. change
5. kin hótsaago dahshijaa'	5. city
6. iɬ íl̨	6. respect
7. baa áháyą́	7. care
8. akáa'dį́ɬeezhígíí	8. topsoil
9. oogháásh, bikooh hooleeɬ	9. eroded, erosion
10. naaldlooshii ch'íhé'níiɬ	10. stock reduction
11. íl̨	11. expensive
12. ajéí yineesagai	12. sad, sadness
13. ata' halne'é	13. code talkers
14. hane'	14. message
15. achóoni', azází	15. ancestors
16. dziil	16. strength
17. nääs daazlí'ígíí	17. elders
18. biláhooshzhiizh	18. past
19. náasdi	19. future